

a. 2189 A. 2d

THE
Church Catechism.
EXPLAIN'D

By Way of
Question and Answer ;
And Confirm'd by
Scripture Proofs :

Collected by **JOHN LEWIS**, Minister
of *Margate in Kent.*

And Render'd into Irish by **JOHN RICHARDSON**,
Minister of *Belturbet in Ireland*, Chaplain to His
Grace *James Duke of ORMOND*, and St. George
Lord Bishop of *Clogher.* 1712.

Catecism na Beaglaife.
MINIGHTHE,

Ar Mhodh.

Cbeiste agus Fbreagra, &c.

Do comhehruingheadh ré Séon Leomhuis, &c.

Agus do cuireadh a Ngaidheilig,

Ré Séon Ríocháiríon Mhinistéir Bhelturbet
a Meirín, 7 Seiplín dá Ghrá Seumay Órce
Ormuóán, 7 do St Seoirse Caibuc : hlcéa

London, Printed by E. Everingham, at the seven Stars in Ave-Ma-
ry-Lane. near Ludgate. 1712.

A LUNNDUIN, Ar na cúh a gcló ré C Ee-
riongam, ag na rē Rēlc a Spáid-Alle
Máirí. 1712.



9 Vd

TO

Robert Nelson, Esq;

HONOURED SIR,

THE Design of Publishing this
Explication of our Church
Catechism in Irish is, That such as
speak that Language, may thereby be
Accommodated with proper Means of
attaining to the necessary Knowledge
of the Principles of Religion.

It is manifest, that such Books
are much wanting; and it can
hardly be denied, but that the fittest
Method of Instructing that, as well
as any other Nation, and Con-
verting them from their Errors, is to
propose the saving Truths of Religion
to them, in their Native Language;

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That

iv The Dedication.

That being the Language only understood by some, and most acceptable to all of them. I was apprehensive nevertheless, when this Work was begun, That it would meet with some Discouragement and Opposition: But, I resolved to proceed in it, hoping that God would raise up Friends to so well meant an Undertaking. And it is no small Comfort to me, that I have not failed of my Expectation; for ever since I applied to you, and you were fully apprized of the Design, you have Supported me in my greatest Difficulties, and have also Engaged many Worthy Persons to Espouse it, by whose Favour and Assistance, in conjunction with yours, it is hop'd, that it may be brought to a prosperous Issue.

All the Return that I can make,
is gratefully to acknowledge your Kind-
ness,

The Dedication. v

ness; and to beseech Almighty God (who hath given you Grace, to be so bright an Example of Primitive Piety and Charity, and so Zealous an Instrument of Propagating the Gospel in Foreign Parts, and of Promoting Christian Knowledge in these Kingdoms) to bless you with a Long and Happy Life here, and Eternal Felicity hereafter. I remain, with great Respect and Esteem,

Honoured SIR,

Your most Obedient,

and much Obliged Servant,

John RICHARDSON.

THE
Church Catechism.
EXPLAINED,

By Way of
Question and Answer, &c.

PART I.
The Christian Covenant.

SECT. I.

Of the Benefits of Baptism; Or, the Mercies afforded on God's Part.

Quest. **W**hat is your Name?

Ans. *P. or M.*

Q. What do you call this Name which you answer by?

A. I call it my Christian Name.

Q. Why do you call it your Christian Name?

A. Because it was given me when I was made a Christian.

Q. Why are you here ask'd this Name?

Ans.

Caitēcism na Heaglaise.
MINIGHTHE,

Ar Mhedh

Cbeiste 7 Fbreagra, 7c.

CUID I.

An Connradh Criódaighe.

ROIN I.

*Do thairbheadha an Bhaistigh, no do na tro-
caireadha faghthar do thaobh De ann.*

Ceiyd. **C** Réad é hainmre?
Fbreagra. M. nó 2h.

C. God goirir do hainmre, dá bfreagra?

F. Goirim de mainm Criódaige.

C. God é an fáct, fá ngoirir hainm Crió-
daige de?

F. Fá mar do tugad dam é, an tan do rin-
neó Criódaide dióm.

C. God rme a bfiarraigter an tainmre
biot an go?

A. To put me in mind of the Faith I profess'd, and the Vows that I made at my Baptism, when this Name was given me.

Q. Who gave you this Name?

A. My God-fathers and God-mothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. Why did your God-fathers and God-mothers give you your Christian Name?

A. Because they presented me to my Baptism, and gave Security to the Church for my Christian Education.

Q. What are the Privileges you receive by being Baptiz'd?

A. I am thereby *Made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.*

Q. Why are you said to be *made* a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven?

A. Because I was not so born, but *made* so by Baptism.

Q. How do you prove this by Scripture?

A. By Eph. 2. 3. *And were by Nature the Children of Wrath.*

John 1. 12, 13. *As many as received him, to them gave he Power [Privilege] to become the Sons of God, who were born not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.*

John 3. 5, 6. *Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh,*

Q. What

F. Chum an Chreidim do abairt mē, 7 na 2hóide do tug mē a nam mo bairtigh, an tath do tugab an tainmye dām, do cum am coimne.

C. Cē tug an tainmye dēt?

F. 2ho Dhia-aithre 7 mo Dhia-máithre an mo bairtigh, an a ndéarhad mē mo ball do Chrióir, mo lenab Dé, 7 moighe Rígher Meime.

C. God rme a dtugabar do Dhia-aithre 7 do Dhia-máithre hainm Chrióir dāige dēt?

F. Fá mar do coirbriodan cum mo bairtigh mē, 7 mar dtugabar baithre do nEaglaigh, mē mo tabairt ruar mar Chrióir dāide.

C. God lab na Dpimilēibe do geib tú lē beir bairtigh?

F. Leir atáim déanta mo ball do Chrióir, mo lenab Dé, 7 moighe Rígher Meime.

C. God rme a máirtior go bērl tú déanta do ball do Chrióir, do lenab Dé, 7 moighe Rígher Meime?

F. Fá nac an geineb mar yin mē, at go ndéarhad amlaib mē lē bairtigh.

C. Cionas cruataighir go lē yemobctir?

F. Lē Ep. 2. 3. Agur bámar ó nádair ar geloin feirge.

Eoin 1. 12, 13. 2h mēib do gab éuca ē, tug yē eumara [pimilēib] dāib beir na geloin ag Dia, nac bērl ar na ngeineimam ófhl, ná ó toil na eolha, ná ó toil fir, at ó dia.

Eoin 3. 5, 6. 2huna maib nēc ar na geineimam, ó rige 7 ón yrioraib, nī hēidir leir dul a rteb a Rígher Dé; an nī atá ar na geineimam ó nfeoil, y feoil ē.

C. God

Q. What is it to be a *Member of Christ* ?

A. 'Tis to be a Member of Christ's Church, and thereby united to Christ as our Head.

Q. Why is a Member of Christ's Church, said to be a *Member of Christ* ?

A. Because the Church is call'd the *Body* of Christ ; and Christ is call'd the *Head* of that Body.

Q. Where is the Church call'd the Body of Christ ; and Christ the Head of the Church ?

A. In *Eph. 1. 22, 23.* *The Church, which is his Body.*

Eph. 5. 23. *Christ is the Head of the Church.*

Q. How do you prove, that by Baptism you are made a Member of Christ's Church ?

A. Because Christ appointed, and his Apostles always used Baptism as the way of Admittance into the Church.

Q. What is it to be the *Child of God* ?

A. 'Tis to be one whom God in an especial Manner loves, as a Father does his Child.

Q. Why are you first said to be a *Member of Christ*, and then a *Child of God* ?

A. Because 'tis thro' Christ that I am made a *Child of God.*

Q. How do you prove from Scripture, that by Baptism you are made a Child of God ?

A. From *Rom. 8. 15.* *Ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

Gal. 3. 26, 27. *Ye are all the Children of God by Faith in Christ Jesus : For as many of you*

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C. **Ʒob ē yīn, beīc na ball do Chriōyð?**

F. **Y ē yīn, beīc na ball ðeġlaur Chriōyð, 7 leīy yīn beīc eġġailce lē Criōyð mur an Ʒeēñ.**

C. **Ʒob 7me a māitior ball ðeġlaur Chriōyð, beīc na ball do Chriōyð fēīn?**

F. **Fā mur Ʒoirctior eorþ Chriōyð do neġ-laur; agur Ʒo Ʒoircter eēñ an cōīrþīn do Chriōyð**

C. **Calc a Ʒoirctior eorþ Chriōyð do neġ-laur; 7 eēñ na heġlaur e do Chriōyð?**

F. **Eph. 1. 22, 23. Do neġlaur, noē ata na eorþ aige.**

Eph. 5. 23. Ar ē Criōyð eēñ na heġlaur.

C. **Cioñar cūtaigīn, Ʒo noēntar nē baur-ðeð ball ðeġlaur Chriōyð ðiot?**

F. **Fā mar ðorðauġ Criōyð, 7 Ʒo nōlīnadar a apyðail urāid a ġnāt do baurteð mar tylīġe ġlacaid a rteačra neġlaur.**

C. **Ʒob ē yīn beīc na lenab ðē?**

F. **Y ē beīc nōn a ġnāðīġīor ðīa an moð rþerīalta, mar ġnāðīġīor atā a lenab fēīn.**

C. **Ʒob ē an tāðbar fā Ʒoirctior ball do Chriōyð ðiot a ġcēaðōīn, 7 ian yīn a nīr lenab ðē?**

F. **Fā mar y tþē Chriōyð do nīter lenab ðē ðīom.**

C. **Cioñar cūtaigīn lē rġriortþīn Ʒo bþīlīn ðēanta do lenam ðē lē baurteð?**

F. **lē Rom. 8. 15. Do ġababā cūġaīb atarġað na eloiñe, tþē a Ʒoirmið 2lōba, atarīn.**

Gal. 3. 26, 27. Tāyīð 7le mþar ġeloiñ aġ ðīa, tþē cþeīðēīn a Nīora Criōyð: Oīn an

you as have been baptized into Christ, have put on Christ.

Q. What is it to be an Inheritor of the Kingdom of Heaven?

A. 'Tis to be so by Promise, so that I may surely, by leading a Christian Life, have the Possession of an eternal Inheritance.

Q. How is this proved by Scripture?

A. From Luke 12. 32. Fear not, little Flock, for it is your Father's good Pleasure to give you the Kingdom. Rom 8. 16, 17. We are the Children of God: And if Children, then Heirs; Heirs of God, and Joint heirs with Christ. 1 Joh. 2. 25. And this is the Promise that he hath promised us, even eternal Life.

S E C T. II.

Of the Vow of Baptism: Or, the Conditions required on our Part.

Q. YOU have told me what Privileges you have by being baptiz'd; but cannot you forfeit them?

A. Yes, I may lose them, if I do not keep the Promises made for me, when I was baptiz-ed.

Q. What did your God-fathers and God-mothers then for you?

A. They did promise and vow three things in my Name. First, that I should renounce the Devil and all his Works, the pomps and vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, that I should believe all the Articles of the Christian Faith.
And

an mheid agais do bairteas a gheiórb, do
éireabá Chríórb umaib.

C. God é rin, beic na oighe ar nígeab
Meime?

F. Al ré beic amlaib rin tre gellamain, ar
mó go bhfeadorm go deirbta tre beata
Chríórbáige do éattem, relb oigheá
yiorpórb do beic agam.

C. Cionar éruaigín fo lé rghioptem?

F. Al lac 2 32. Má bíob eglá ort a
éreid bíg, óir í i toil bua Mačan, an nígeá
do thabáit dóib Rom 8. 16. 17. Í yíne
elañ dé: agur máy elañ í oighe fór rin:
oibríge do Día, 7 comoiríge do Chríórb.
1 Cor 2. 25. Algur íré fo an gellam do
gell ré dúin, eadon, an beata yiorpórb.

R O I M M II.

*Do mhoide an bhaisigh: no, do na connarthaibh
ata riachdanach Dhar ttaoibhne.*

C. **D**líur tú dam god iad na pñibléidéca
atá agad le beic bairte: af nach
bfeadá a géail?

F. Féadaim, muna geoimlionaib mé na gellam-
na do nígeá ar mo yon an tan do bairteas
mé.

C. Go do nígeáir do Dhía-aicre 7 do Dhía-
máicre an tan rin ar do yonra?

F. Do gelladar 7 do móidigídiom trí neite
an mainm: Al geadóir, go ndultfaim don
Diabal, 7 da oibrib rle, do póimrib agur do
biomóingraib an t-rógaíl miográyamaile, 7
do gac rle ainmianaib pgeaca na colna. An
dara hua, go gceidfin gac rle átiogal an
B

éireidim

And thirdly, That I should keep God's^s holy will and Commandments, and walk in the same all the days of my Life.

Q. What is it that you here promise to renounce ?

A. I promise to renounce the three spiritual Enemies to my present and future Happiness ; which are the Devil, the World, and the Flesh.

Q. What is it to renounce them ?

A. 'Tis inwardly to hate, and actually to reject them, so as *not to follow, or to be led by them.*

Q. What mean you by the Word Devil ?

A. By that general Word the *Devil*, is meant all the fall'n Angels who are under their Prince, combin'd for our Ruine.

Q. What is meant by renouncing him ?

A. The refusing all Familiarity and Contracts with the Devil, whereof Witches, Conjurers, and such as resort to them, are guilty.

Q. What is meant by the *Works* of the Devil ?

A. All Sin ; particularly those Sins, which the Devil himself is especially charg'd with ; such as Murder, Cruelty and Malice ; Pride, Envy, and Lying, and seducing others to sin.

Q. Why is Sin called the Work of the Devil ?

A. Be-

éireidim éiríodhge. Algu an tmeaf uaim, go
geoméadfaim toil naomta, 7 aiteanta Dé, 7
go ríabólfaim ionta gac hle lá dom beata.

C. God é ym gelláye an go do diultas?

F. Gellaim diultas do na trí naime ypio-
madáilce, atá a naíab mo fonaif a láta 7
ne deáif; édon, an Diabal, an fáogal 7 an
colaí.

C. God é ym diultas dáib ym?

F. Alá a bfuataí ó éróide, 7 a ndíbrat
uaim, lé mo gniomartaib, ar mod naé ndéna mé a
leamh, nó léigíon dóib mo tmeafad.

C. God é ciallghéir leif a bfuat Diab-
ail?

F. Ciallghéir leif an bfuat gheghálta
go Diabal, na haingle hle do tne atá fól na
brióna fém a eomhac yme do yghíor.

C. God é ciallghéir lé diultas do?

F. Diultas do gac hle éaidreim, nó éomhac
ar bit do ééanam leif an Diabal; ní aga bfuat
luí na bfuatóg 7 éróide, 7 an éomhac bíor
dá ttaíge ym, ciontaé an.

C. Go do ciallghéir lé oibgeaib an Dia-
bail?

F. Gac hle pécaide; go haíge na pé-
caide éghéir a leif an Diabail féin go yghíal-
ta; mur a táib éomhac, boirbe, 7 mí-
ghí; uabam, iontúit 7 bneága, 7 tarramg
éóine eile éomhac.

C. God hme a ngóiríor obá an Diabail do
pécaib?

A. Because he first sinned, then seduced Men to sin, and doth still tempt to it.

Q. What Proof have you from Scripture of your Obligation thus to renounce the Devil, and all his Works?

A From 1 *Job*. 3. 8. *He that committeth Sin is of the Devil ; For the Devil sinneth from the Beginning. For this Purpose the Son of God was manifested, that he might destroy the Works of the Devil,* 1 *Joh.* 5. 18. *We know that whosoever is born of God, sinneth not ; but he that is begotten of God, keepeth himself, and that wicked One toucheth him not.* 2 *Tim.* 2. 19. *Let every one that nameth the Name of Christ, depart from Iniquity.*

Q. Why is the second Enemy you are to renounce?

A. *This wicked World, with its Poms and Vanities.*

Q. What do you call it, this wicked World?

A. Because of the Evil it tempts to, and the evil Use it's put to by bad Men.

Q. What do you mean by *Poms*?

A. Honour, and worldly Glory.

Q. What is it to renounce the *Poms* of this World?

A. 'Tis to refrain from all immoderate Desire of the Honour and Glory of the World, and from all Pride and Ostentation in what we enjoy of it.

Q. How do you prove from Scripture, that you

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you are obliged thus to renounce the Pumps of the World ?

A. From 1 Job. 2. 16. The Pride of Life is not of the Father, but is of the World.

Philip. 2. 3. Let nothing be done thro' Vain-glory, but in Lowliness of Mind, let each esteem other better than themselves.

Q. What do you understand by the Vanity of the World ?

A. I understand by it Covetousness, and all ungodly and vain Customs of the World.

Q. What is it to renounce the Vanities of the World ?

A. 'Tis to reject all unlawful Means of gaining Riches, to refuse to follow the sinful Ways, Customs, or Fashions of the World ; and to avoid all wicked Company which would lead us to them.

Q. What Proof have you of being obliged to avoid all coverous Desires of the World ?

A. From 1 Job. 2. 15. Love not the World, neither the Things that are in the World. If any Man love the World, the Love of the Father is not in him.

Luke 12. 15. Take heed and beware of Covetousness.

Q. What Proof have you of your being obliged to refuse to follow the sinful Ways, Customs, or Fashions of the World ?

A. From Rom. 12. 2. Be not conform'd to this World.

Q. What Proof have you of your being obliged to avoid all wicked Company ?

bʰr̥l ɔʰiaɕaib̥ ɔʰt ɔiultaɔ̃ muʰ ʁo ɔo ʁoimʁib̥
an tʁw̥gail ?

F. 1 Coim. 2, 16. Ní ó Maṭṭa atá uad̥baʰ na
beṭa, aʰ ʁ ɔn tʁw̥gal atá. Philip. 2. 3.
Na d̥eantaʰ ʁoim̥ tʁe glóim̥ ɔioim̥oim̥, aʰ a num-
laʰ in̥tine, meʁaɔ̃ ʁaɕ ʁon̥ ʁuʰ ʁeap̥p̥ ɔʰne oile
ná ē ʁeim̥.

C. God a ciall̥h̥gim̥ l̥e ɔioim̥oim̥eʁ an tʁw̥-
gail ?

F. Ciall̥h̥bim̥ leʁ ʁaint, 7 ʁaɕ ʁnát̥ neim̥-
ɔiaɔa, 7 ɔioim̥oim̥eɕ an tʁw̥gail.

C. God ē ʁin̥ ɔiultaɔ̃ ɔo ɔioim̥oim̥eʁaib̥ an
tʁw̥gail ?

F. ʁaɕ ʁle tʁlige m̥iɔliʁɔionaɕ eum ʁaib̥b̥riʁ
ɔʁáɔail ɔo ʁechnam̥, ɔiultaɔ̃ ʁligeṭe, ʁnát̥,
7 moib̥ ʁeamaia an tʁaɔgail ɔo lenam̥h̥n; 7
teit̥eɔ̃ ó ʁaɕ ʁle ɔʁoɕ eʁɔeʁa ɔo eap̥h̥h̥g-
ʁeaɔ̃ euea ʁim̥.

C. God ē an eʁuṭaɔaɔ̃ atá aɔaɔ̃, ʁo bʰr̥l
ɔʰiaɕh̥b̥ ɔʰt ʁaɕ ʁle m̥iana ʁaṅtaɕa an tʁw̥-
gail ɔo ʁechnam̥ ?

F. 2ʁ 1 Coim. 2. 15. Ná tugaib̥ ʁnát̥ ɔon
tʁw̥gal, nó ɔo na neit̥eib̥ atá ʁan tʁw̥gal :
ɔá tugaib̥ neɕ aʁ biṭ ʁnát̥ ɔon tʁw̥gal. ní
bʰr̥l ʁnát̥ a Maṭṭa aʰ. Luc. 12. 15. ʁeaɕaib̥
7 ʁechnaib̥ ʁib̥ aʁ an tʁaint.

C. God ē an eʁuṭaɔaɔ̃ atá aɔaɔ̃, ʁo bʰr̥l
ɔʰiaɕaib̥ ɔʰt, ɔiultaɔ̃ ʁligeṭe, ʁnát̥, 7 noʁ
ʁeamaia an tʁw̥gail ɔo lenam̥h̥n.

F. 2ʁ Rom. 12. 2. Na eum̥aib̥ ʁib̥ ʁeim̥ ʁiʁ
an tʁw̥galya.

C. God ē an eʁuṭaɔaɔ̃ atá aɔaɔ̃, ʁo bʰr̥l
ɔʰiaɕaib̥ ɔʰt ʁaɕ ʁle ɔʁoɕ eʁɔeʁa ɔo ʁeaɕ-
nam̥ ?

A. From 1 Cor. 5. 11. Now I have written unto you not to keep Company; if any man that is called a brother (Christian) be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one, no not to eat.

Eph. 5. 11. Have no Fellowship with the unfruitful Works of Darkness, but rather reprove them.

Q. What do you understand by the sinful Lusts of the Flesh?

A. I understand by them, all unlawful Pleasures to which we are provoked by our sensual Inclinations; such as Uncleanness, Drunkenness, &c.

Q. What is it to renounce these?

A. 'Tis to resist all Desires of them, to tame and regulate my disorderly Inclinations to them, and my corrupt Nature inwardly delighting in them.

Q. What Proof have you of your being obliged to this?

A. From Gal. 5. 24. They that are Christ's, have crucified the Flesh, with the Affections and Lusts.

Rom. 8. 13. If ye live after the Flesh, ye shall die: But if ye through the Spirit do mortify the Deeds of the Body, ye shall live.

1 Pet. 2. 11. I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.

Q. What is the second Duty you were at your Baptism obliged to perform?

A.

F. 2ly 1 Cori 5. 11. 2lhoiſ do yſnlob
mē eugaib, gan caidreim do dēanam, ma bion
cōnnec, dā ngoirter denbrātā (Cniodaige)
na yſnlobaig, nó na dñe ſāntac, nó na ſer
lobalaōraib, nó na ſcanlóir, nó nſer meirge,
nó nſer fuadaig; na eaitib fiū an bi na ſocā.
Eph. 5. 11. Nā biōb euman agaib nē
hoibrib nēmtarbaā an doncadaig, aſ go
maō luaitē nīb dā loſuſaō.

C. Go do ciallſgſir nē hainmianaib pēcabaā
na colna?

F. Ciallaigim lēo yin, gac nle tōla mī-
ōliſdionāā, cum a ndēantari ar mbruidēō lē
hainmiana ar geolna: mur atalō mēirōrēāſ,
mīrge, 7c.

C. God ē yin, diultab ſāib ſo?

F. Iſ ē yin eun a naſaib gac nle tōla ſāib,
mo miana nēirōrdaige ſāib 7 mo nāōrñ tñuair-
ligte ag a mbion taitnēim go hñmeōbōnāch
orñta do ymaſabaō 7 do niaſlaō.

C. God ē an erutaſaō atā agad go bſſl
ſo dſiācāib orñ?

F. 2ly Gal. 5. 24. 2ln dñung iſ lē Cniodō,
do cēaſadā an cōlāñ maille lē na toil, 7 lē
a mianſaſaib. Rom. 8. 13. 2lāſ do nēir na
ſēola caitſiōe bur mbēta, do gēabētōi bāſ:
aſ mā marbētōi ſñiōmarā na colna leiſ a
ſſiōraib, do gēbētōi bēta. 1 Pēb. 2. 11.
Iarññm datēñge orāib mur dēorñōib agur
oilixtib ſib ſeñ do ſēcnaō ā ainmianñb na col-
na, noc biōſ ag eatuſaō a naſaib a nanma.

C. God ē an dāna dualſaſ eñrēō dſiācñb
orñ ag do baiſtēō?

A. To believe all the Articles of the Christian Faith.

Q. What Proof have you of your being obliged to do so?

A. From *Joh. 3. 36.* He that believeth on the Son, hath everlasting Life; and he that believeth not the Son, shall not see Life; but the Wrath of God abideth on him.

Joh. 17. 3. This is Life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent.

Mark 16. 16. He that believeth, and is baptiz'd, shall be sav'd; but he that believeth not, shall be damned.

Q. What is the third Duty you promised at your Baptism to do?

A. To keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What Proof have you of your being obliged to this?

A. From *Matt. 28. 20.* Teaching them to observe all Things whatsoever I have commanded you.

Eph. 2. 10. We are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained, that we should walk in them,

Luk. 1. 74, 75. That we being deliver'd out of the Hands of our Enemies, might serve him without Fear, in Holiness and Righteousness before him all the Days of our Lives.

Q. Dost thou not think, that thou art bound to Believe and to Do, as they have promised for thee?

A. Yes,

F. Na hyle átiogail an éireidim éiríodaiḡe do éireidḡm.

C. God ē an cruṭuḡad, atá agad go bfhil éiríacáib orṭ yin a dēanam?

F. 2ly Eom. 3. 36. 2ln tē éireidior aḡ ya 2ḡae, atá an bḡta marṭanac aige : aḡ an tē bior Eayumal don 2ḡhae, nī faiefe yē an bḡta, aḡ eoinnḡde fexḡ Dē á Eo. 17. 3. 1y i ro an bḡta marṭanac, go naitneocáid ylad tuya an tōn Moida firiḡc, 7 lóya Chriód do éhṭ tū uait. 2ḡam. 16. 16. Cibē éireidex 7 baiyṭ tior, yláineócáir ē : aḡ eibē nac ḡereidior, daimēontar ē.

C. God ē an tpeay dualḡay do ḡell tū dēanam ag do baiyṭeḡ?

F. Toil nōmṭa 7 aiteanta Dē do conḡmáil, 7 riubal ionṭa ḡac hle lá dom bḡta.

C. God ē an cruṭuḡad atá agad go bfhil yin éiríacáib orṭ?

F. 2ly 2ḡac. 28. 20. 2ḡá tteḡayḡ, ḡac hle nī dāy aitin miye éib, do eoinḡad. Eph. 2. 10. 1y yīne a obḡyion, á an ḡcruṭuḡad a Nioya Crioḡ, cum deḡoibneac, noē a dullmaig Dia noime láim, cum yīne do riubal ionṭa Luc. 1. 74. 75. Go ndēanam, ar mbeic yōmṭa dḡhí ó láim ar nāmād, yeirḡy dō fēin gon ḡḡla, a nōmṭay 7 a bḡrēantay na fiaḡnaiyeyion ar fḡḡ laete ar mbeṭa hle.

C. Nac mḡayayḡe go bfhil éiríacáib orṭ, a éireidḡm 7 a dēanam mur do ḡelladar yan ar do yon?

F.

A. Yes verily, and by God's help, so I will. And I heartily thank our heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

Q. Why do you think your self bound to believe and do, what your God-fathers and God-mothers promised for you?

A. Because they acted in my stead, and what they promised, was in my Name.

Q. Are you resolved to do what they promised for you?

A. Yes, by God's help; for otherwise I shall forfeit the Blessings of that State which I was, by my Baptism, admitted into.

Q. What is that State?

A. It is a *State of Salvation*.

Q. Why do you call it a state of Salvation?

A. Because I have thereby all the Means necessary to Salvation.

Q. How do you prove this from Scripture?

A. From *Rom. i. 16.* *The Gospel is the Power of God to Salvation to every one that believeth.*

2 Tim. 3. 15. *From a Child thou hast known the Holy Scriptures, which are able to make the wise unto Salvation.*

Q. How came you into this State of Salvation?

A. Our Heavenly Father called me to it, thro' Jesus Christ our Saviour, and instated me into it by Baptism.

Q. How

F. *Thyram go deimn, 7 lē eongnam Dē dō
bēana mē ym, 7 beym bryðeas ó croidē dār
natā neimā fá mur dō gōir oram cum na
ytaideye an tylanngēte, tñe lōya Cpiōyō ar
slānngēteoir, 7 gñōim Dia, a gnāya dō dā-
bairt dām lē eomngēde yan ytaioye go epic mo
beata.*

C. *Cneub fá yilyr go bñrl dñacab ort
fēin, na neite cneidēm 7 dēanam, dō gelladar
dō Dhia aiteye, 7 diamāiteye ar dō yon?*

F. *Fá mur dō mñēdar ē añ monadōya, 7
gunab añ mainm tūgadar a ngellam.*

C. *Ala nūn ort an nī gelladar ar dō yon
dō dēanam?*

F. *Ala nūn, lē eongnam Dē; óir ygea ym,
caillpiō mē beñas na ytaide ūo, cum ar glaeab
nē tñe mo bairtēō.*

C. *Go dī an ytaib ym?*

F. *Staid ylānngēte.*

C. *Cneab fá ngoirir ytaib ylānngēte dī?*

F. *Fá mur atā agam lēite gac tñe nī y
mañanab cum ylānngēte.*

C. *Cioñas a cñutaiñ yō lē ygiortēy?*

*lē Rom. 1. 16. 1y ē an yoirgeal cumas
Dē, cum ylānngē dō gac tñe cneidēy. 2 Tim.
3. 15: O dī tū ad lenab, dō bñl colay na
ygiortēy nōmāta agab, lēay fēidōy dō dēanam
cagngēde cum ylānngē.*

C. *Cioñas cānig taya cum na ytaideye
an tylānngē?*

F. *Ala Natā neimā dō tūg gām dām cñce,
tñe lōya Cpiōyō ar Slānngēteoir, 7 dō aitey
nē mē lē bairtēō.*

C

C. Cioñas

Q. How do you prove this from Scripture ?

A. From Titus 3. 4, 5. *The Kindness and Love of God our Saviour towards Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost.*

2 Tim. 1. 9. *God who hath saved us, according to his own Purpose and Grace which was given us in Christ Jesus before the World began.*

Eph. 2. 8. *For by Grace ye are saved thro' Faith, and that not of your selves ; it is the Gift of God.*

Q. How do you think to be enabled to do and to continue in the performance of this which you are obliged to ?

A. I depend on God's Grace to Prevent, Assist, and Confirm-me.

Q. What Reason have you for so doing ?

A. From John 15. 5. *Without me ye can do nothing.*

2 Cor. 3. 5. *Not that we are sufficient of our selves to think any thing as of our selves ; but our Sufficiency is of God.*

Phil. 1. 6. *Being confident of this very thing, that he which hath begun a good work in you will perform [finish] it until the Day of Jesus Christ.*

Q. How do you think to obtain God's Grace ?

A. I will Pray unto God for it.

Q. What reason have you to think, that by Prayer you shall obtain it ?

A. From Luke 11. 13. *If ye being evil know how to give good gifts unto your Children*

how

C. Cionár éruaibín go ó yérloréir ?

F. O Tit. 3. 4 5. Do yóillirig féile 7
gráó Dé ar Slánghéara do d'óinib, ní do neir
na noibreáa b'pneánda do m'ghéne, ar do
neir a t'péde féin do yóir yé in, tré ionláa na
haicéineimna, 7 tré a'nuadaa an yrioraib
Nóim. 2 Tim. 1. 9. Dia do yóir yin, do neir
a éinib féin, 7 a gráir, noé do tugab d'gha a
Níora Criórd noim éruaigá an domain. Eph.
2. 8. Oir is tré gráir atá yib an buir ylanudab
tré éneidém, 7 ní uaid féin go ; is cuibléacab;
Dé é.

C. Cionár yilirye eumaf d'fágáil, go dea-
nam, 7 buanaabó a'gha a coimlionaó go, atá
d'facaib ort ?

F. Altá m'ghéir agam ar gráira Dé dom
éneorugab, ag éneidugab leim, 7 dom coimlionaib
neab

C. God é an neayún atá agab leir yin ?

F. ar Eom. 15. 5. Gan miyi ní féidir lib
c'oinní d'gham. 2 Cor. 3. 5. Ní h'e go b'ghlimib
lónba ar c'oinní ymuaineb uaid féin, mur uaid
féin ; ar is ó dhia atá an geumaf. Phil. 1.
6. Ar mbeir d'gham d'ghab ar a ní gceáda,
g'ghon an tí do c'iongham obá maic ionaib, go
b'ghirfe yé eiríoc uirite go lá lóira Criórd.

C. Cionár yilirye gráir Dé d'fágáil ?

F. Ghórebó Dia dá h'arraig.

C. Creáó é an neayún atá agab a m'gh, go
b'ghirib i lé ghóe ?

F. Luc 11. 13. Gháir eóil d'óibye, atá
ole, cuibléacab maic do tabáir d'gham geloin, a

how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Heb. 4. 16. *Let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

P A R T II.

The Christian Faith.

S E C T III.

Of the Creed; particularly what we are to believe concerning God the Father.

Q. **T**HE Second Thing you promis'd, was to believe all the Articles of the Christian Faith. What do you mean by Articles of the Christian Faith?

A. I thereby mean such Points of the Doctrine revealed by Christ, and contained in the holy Scripture, as are most necessary to be believed.

Q. Where are those Articles or Points briefly contain'd?

A. In the Apostles Creed.

Q. Rehearse the Articles of thy Belief.

V. **I** Believe in God, the Father Almighty, Maker of Heaven and earth. And in Jesus Christ

readh na c mó ná ym, bēanar bap Natā nēimōa an
 Spionad Naōm don dhrēg iarrfar āē? Cab 4.
 16. Dēanam maille lē dōcay go hāpōcātīn na
 ngnār, cum tpmōēde do gnoōuāō, 7gnār dfa-
 gāil dhrē, cum fupcāā a nam mīāānār.

A N II CUID.

An Creideamh Críofdaighe.

A N III ROINN.

*Don Chreidh; go bairidhe do na neithe is coir
 dhuinn do chreideamh bheanas re Dia an
 Tatbair.*

C. **I**S ē an dara nī do gēll tū, go gceoidpeā
 nle ātiogail an ēceidim Chpīoydaighe
 go do cīallnāgīn lē hātiogail an Chpī-
 oim Chpīoydaighe?

F. Cīallnāgīm leiy ym na pñe tēgāyē
 dfoillrō Cpīoyd; 7 atā rgnōbēa ran rgnōp-
 tñr nōmēa, iy mó iy mīāānāc do ēceidēm.

C. Caic a bñlīo na hātiogail nō na pñe
 ym nē fāgail go hātēēmīn?

F. Alā a gceidēna Māpītol.

C. Alēnīr ānītiogail do ēceidim?

F. **C**Reidim a nōia, an Tatā nle cūmāāch,
 epñtēōtēōr neime 7 talīmā. Algur

Christ his only Son, our Lord; who was Conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was Crucified, Dead, and Buried: He descended into Hell; the third Day he rose again from the dead: He ascended into Heaven, and sitteth at the Right Hand of God the Father Almighty: From thence he shall come to Judge the Quick and the dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the Forgiveness of sins; the Resurrection of the Body; and the Life everlasting. Amen.

Q. What is the meaning of the Word *Creed*?

A. *Creed* is the same with *Belief*.

Q. Why is it called the Apostles Creed?

A. Partly, because of the Apostolical Doctrine contained in it; partly, because it was composed in, or near the Apostles Time.

Q. What dost thou chiefly learn in these Articles of thy Belief?

A. First, I learn to believe in God the Father, who hath made me, and all the World. Secondly, in God the Son, who hath Redeemed me, and all Mankind. Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect People of God.

Q. What do you observe from these three Parts, into which the Creed or Belief is divided?

A. 1. I observe a Distinction of Persons, the Father, Son, and Holy Ghost.

2. A Sameness of Nature. The Father is God. The Son is God. The Holy Ghost is God:

3. A

a Níópa Críórt aón inaefadh ar ttiúgnad; do gabad ón Spionad nóm, do rugad leir an óig 2llne, bfeilang paly fói Phointe Phioláid, do ceúrad, fuá bá, 7 habitad; duáid fíor go hífiorn; déirgú a nír an tpep lá ó na marbaib: éuaid fúar ar nóm, 7 atá na írte ar lánm deir de a nácar rle éumafang: ar ym tiuepa rē do breit breite ar bēodaid 7 ar marbaib. Creidim fan Spionad nóm; a Níómeig-lyr éatolice; eumóin na náom; maréin na bpeadige; eiréirge na eolna, 7 a bēta mar- tanad. Amen.

C. God is crall don focal epéir?

F. Is ionán epéir 7 epoidéin.

C. Cread fá ngoirtén Créir na nappol úi?

F. Aléban fá ngoirtén úi ym, mur atá tēgaré apoytolice iné. Aléban eile, fá mur nígé i á naimyr na Nappol, no a ngar dhi.

C. God nírye dfoqlam go háiride an rha hainziogailye do éreidim?

F. Al gēadóir, do ním foglrym epoidéir a ndia an Tatá, do éruatáir mē fēin, 7 a rōgal rle. Aln dana huá, epoidéir a Ndia an 2llae, dfeudgail mē, 7 an eirgē dōhā rle. Aln tpep uá, epoidéir a Ndia an Spionad nóm, do nōmair mē, 7 pobat togta dē rle.

C. God beirir dob áe ar na tpi mañair, an a noiñtén an éreir nó an epoidéin?

F. 1. Bheirim dom áe eibirélagad Pherruñ, an Tatá, a 2llae, 7 an Spionad nóm.

2. Alondar nádnre. Is Dia an Tatá. Is Dia an 2llae. Is Dia an Spionad nóm.

3. A Diversity of Offices, or Operations. The Father creates. The Son redeems. The Holy Ghost sanctifies.

Q. What Proof have you of such a Distinction of Persons in the same Divine Nature?

A. From *Mat. 28. 19. Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

1 John 5: 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost: And these Three are One.*

2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.*

Q. What doth the first Branch of the Creed treat of?

A. God the Father, and his Work of Creation.

Q. What is God?

A. God is an Infinite, Eternal, and Incomprehensible Spirit, having all Perfections in, and of himself.

Q. What Proof have you of Gods being a Spirit?

A. From *John 4: 24. God is a Spirit.*

1 Tim. 6. 16. *Whom no Man hath seen, nor can see.*

Q. What Proof have you of his being Infinite?

A. From *1 Kings 8. 27. Bekold the Heaven of Heavens cannot contain Thee.*

Jerem. 23. 24. Do not I fill Heaven and Earth, saith the Lord?

Q. How

3. Difiñ oifigeð, nó oibneð. Crucaigib an tath, fearglaid an 2^{ua}, beñtíob an Spionad Naom

C. God é an crucaigib atá agab ar a léitib rin deibneglaid peryon a naon nadhí dhiaa?

F. Ar 2^{ua} 28. 19. Tegaygab na hñle cineadaca, dá mbairteð a naom a Mañar, 7 an 2^{ua} hie, 7 an Spionad Naom. 1 Cor. 5. 7. Oir atá tñiur ar nñm, do ní fiañnairi, an tath, an bñatár, 7 an Spionad Naom: 7 atáib an tñiurra na naon. 2 Cor. 13. 14. Go maib gnár an tigherna lóga Criórb, 7 gnáob Dé, 7 Cumán a Spionad Naom, maille rib ñle.

C. God é a tñatán a eéab beangán don éñeib?

F. An dhia an tathar, agur ar a obá an tñatib.

C. God é Dia?

F. Spionad gan éñe, ríómuib, 7 nñmcoimrig, agab bñrl gac uile iomláine an, 7 de pñn.

C. God é an crucaigib atá agab é dhia beir na rpiomad?

F. Ar Eoin 4. 24. 1^u rpiomad Dia. 1 Timot. 6. 16. An tē naé bñeabíob óñne, ná naé bñeabán faierim.

C. God é an deñbáb atá agab go bñrl ré gan éñe.

Ar 1 Nl 8. 27. Feuc, ní fañan flaitíor na bñlaitíor ionad óñt. Ierem. 23. 24. Nach líónamye nñm 7 talam, a deir an tigherna.

C. Cioñar

Q. How do you prove God to be Eternal ?

A. From *Psal.* 90. 2. *From everlasting to everlasting thou art God.*

1 Tim. 6. 16. *Who only hath Immortality ?*
Revel. 4. 8. *Lord God Almighty, which was, and is, and is to come.*

Q. How do you prove God to be Incomprehensible ?

A. From *Job.* 36. 26. *Behold, God is great, and we know him not.*

Job. 37. 23. *Touching the Almighty, we cannot find him out.*

Psal. 145. 3. *Great is the Lord, and his Greatness is unsearchable.*

Q. Are there more Gods than one ?

A. There is but one living and true God!

Q. How do you prove that there is but one God ?

A. From *1 Cor.* 8. 4. *There is none other God but one.*

Eph. 4. 6. *One God and Father of all, who is above all, and through all, and in you all.*

1 Tim. 2. 5. *There is one God, and one Mediator between God and Men, the Man Christ Jesus.*

Q. How is God said to be a Father ?

A. As he created all Things, *1 Cor.* 8. 6. *God the Father, of whom are all things.*

2. As he is the Father of our Lord Jesus Christ.

3. As he is our Father by adopting us in him, *having predestinated us to the Adoption of Children by Christ Jesus, Eph.* 1. 5.

Q. Why

C. Cioñar éruðarigun Dia beic ríor?
ðhrðe?

F. Lē þral. 90. 2. O ríorhrðer þo ríor-
hrðer tá tū do ðhia. 1 Tim. 6. 16. Aða
þrhl neimarrðar na rónar. Tarb. 4. 8. 2n
Tigerna Dia rlecumafac, an tē bi, 7 tá, agar
ðiar.

C. Cioñar ðernðg Dia do beic neimcom-
righ?

F. Lē 1ob. 36. 26. Feuc, atá Dia mór, 7
nī fædamðre ē. 1ob 37. 23. 2l ttaob a
nrlecumafar, nī hēiðin ðrñ fāðail amac.
þral. 145. 3. 1r mór an tigerna, 7 nī þrhl
euarþagab an amórðar,

C, An þrhl Míora mó nó ðonðia añ?

F. Nī þrhl ar ðonðia bæo 7 ríor.

C. Cioñar Dhernðg nað þrhl ar ðonðia?

F. Lē 1 Cor. 8. 4. Nī þrhl Dia oile añ, ar
ðonðia. Eph. 4. 6. 2loinðia, 7 átg na nrle,
noð atá ór eioñ na nrle, 7 trer na hrlið, 7
ioñalðre rle. 1 Tim. 2. 5. 2tá ðonðia, 7 ðon
eioðimeoðantóin eioðin Dhía 7 ðróinib; an ðrñe
lóra Crioð.

C. Cioñar ðeantar Dia beic naðg?

F. 2ñan do éruðrð þac rle nī. 1 Cor. 8.

6. Dia an Tatg, ó þrhl na hrle neite.

2. 2ñun 1r ē átg an ðrighearna lóra
Crioð ē.

3. 2ñun a rē an natgñe ē lex nglacab a
nait eloñe añran. do neimcñ rē ðrñe beic
arge fēin a nait eloñe, trē lóra Crioð,
Eph. 1. 5.

C. Crēab

Q. Why do you stile God, *Almighty*?

A. Because he has Power to dispose of, and govern all Things as he pleaseth.

Q. How do you prove God to be thus *Almighty*?

A. From *Psal. 62. 11. Power belongeth unto God.*

Psal. 103. 19. The Lord hath prepared his Throne in the Heavens, and his Kingdom ruleth over all.

Q. What is meant by Heaven and Earth?

A. The World, and all Things that are therein.

Q. What Proof have you of Gods being the *Maker of Heaven and Earth*?

A. From *Gen. 1. 1. In the Beginning God created the Heaven and the Earth.*

Acts 4. 24. Lord, thou art God, which hast made Heaven, and Earth, and the Sea, and all that in them is.

Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God, so that the Things which are seen, were not made of Things which do appear.

Q. Of what did God make the World?

A. He made it out of nothing.

Q. How is the World preserved?

A. By the same Divine Power that made it.

Q. How do you prove this?

A. From *Nebem. 9. 6. Thou, even thou, art Lord alone, thou hast made Heaven, the Heaven of*

C. Créad fa ngláimh nle cúmaíac do Dhia?

F. Fá mar tá eumaf aige, gao nle ní dórbuighaó agur rtiurao do mēin a cho-la fēin:

C. Cioñay éruíteigín Dia beic mar go nle-cúmaíac?

F. lé psal: 92. 11. Nē Dia beanay eum-afā: psal. 103. 19. Do yngiō an tigeirna acaatōir nloga an nēm, 7 atā a nigeir ag niahladaó óy eēn a ngle.

C. God ē ciailaigēn lé nēm 7 Talam?

F. An yao gal 7 na hgle neite atā an:

C. God ē an dērbao atā agao, gurao ē Dia do mīnō nēm 7 Talamh?

F. lé Gen. 1. 1. An tūy do éruitaio Dia nēm 7 Talamh. Gnōm. 4. 2. 4. A tigeirna iy tuya an Dia do mīne nēm 7 Talamh, a nglāge, 7 gao a bfrl ioñta. Gab. 11. 3. Tpe éreidēm, tngmlo gur éruitaigēo an domhan tpe éreicitin Dē; ioñay go ndēarnao neite yō-faieyio do na neitio dofaieyig.

C. Créad dá ndēarnao Dia an Domhan?

F. Do mīne ē do neimhnl.

C. Cioñay atā an domhan an na cumhdaé?

F. Niy an geumhaí diağa cēadna, do mīne ē.

C. Cioñay éruitaigín yin.

Al Nahem. 9. 6. Thuya, gdon tuya amām iy tigeirna an, iy tū do mīne nēm, flaiter na

D

bflaiter,

of Heavens, with all their Host, the Earth, and all Things that are therein, the Seas, and all that is therein, and thou preservest them all.

S E C T. IV.

Of God the Son; particularly his Names, Offices, and Relations.

Q. **W**HAT does the second Branch of the Creed treat of?

A. Of God the Son, and the Work of Redemption.

Q. How is our Redeemer described?

A. By his Names, Offices, and Relations.

Q. By what Names is he called here?

A. *Jesus* and *Christ*.

Q. What doth the Name *Jesus* signify?

A. It signifies a Saviour.

Q. Why was he called *Jesus*?

A. Because he was to save his People from their Sins, Mat. 1. 21.

Q. What doth the Word *Christ* signify?

A. It is the same with *Messiah*, and signifies Anointed.

Q. Why is he called *Christ*, or the Anointed?

A. Because he was in a spiritual Manner to perform the Offices belonging to God's Anointed.

Q. What are those Offices?

A. They

bplaitéir, maille lé na rluag rle, an Talam
7 na hrle neite dá bprl an, na farggeba, 7 a
nrle ní dá bprl ionta, 7 eumhoagis tura
iad rle.

21 N IV: ROINN.

Do Dhia an Mac; go bairidhe, a anmana, a
oficeadha agus a gbaolta.

C. **G**OD 3 a ttráran an dara bengán don
créio?

F. 21. Dhia an 21ae, 7 an ob3 a nfuarg-
laio.

C. God é mur tugtar tuaragbail an
bfuargl;steora?

F. Ré na anmana, oficeadha, 7 a gbaolta:

C. God iad na hanmana tugtar do an ro?

F. Ióga agus Cnóyó.

C. God ar eiall do ndinn Ióga?

F. Ciallaio ré Slánsteora.

C. Créad fán goireó Ióga Dhe?

F. Fáman do bi ré cum a phobail fém do
yábail ó na bpeadhe, 21ae i. 21:

C. God is eiall do nfoal Cnóyó?

F. Is ionan é agus 21eiah, 7 ciallaio ré
ungta.

C. God é an pás um a ttrugtar Cnóyó 3,
no an tungs?

F. 21. a nádban go raio ré cum na hoif-
ceadha do béanamh bengar lé dprng ungtaio nDe
an mhóo rprionadailte.

C. God iad na hoifceadha rin?

D 2

F. Oficeadha

A. They are the Offices of King, Priest, and Prophet.

Q. How is Christ a King ?

A. As he governs and protects his Church.

Q. How is he a Priest ?

A. As he *did* make Atonement, and *now* intercedes for, and blesteth his Church.

Q. How is Christ a Prophet ?

A. As he teaches his Church, which he *did* in his Person, and continues to do by his Spirit, Word, and Ministry.

Q. How was Christ anointed ?

A. He was anointed, or set apart to these Offices by the Holy Ghost, which he received without Measure.

Q. What are the Relations which Christ is describ'd by here in the Creed ?

A. They are Two ; the one relating to God the Father, as he is *his only Son* ; the other to us, as he is *our Lord*.

Q. How is Christ the only Son of God ?

A. As he derived his Essence from the Father, and was conceived and born of a pure Virgin, by the extraordinary Power of God.

Q. How do you prove that Christ is the only Son of God ?

A. From *Job. 1. 18.* *No man hath seen God at any time ; the only begotten Son, which is in the Bosom of the Father, he hath declared him.*

1 Joh. 4. 9. *In this was manifested the Love of God towards us ; because that God sent his only*
ly

F. Oipicegá Nig, yagát, 7 phaid?

C. Cionay atá Criórd na Nig?

F. 2har do rciunay agur cumbaidgeay a Eaglay.

C. Cionay atá yé na yagant?

F. 2har do nime yé peiteg, 7 go bñt a noiy ag Eidiomgñde an yon a Eaglaye, 7 dá beañuad.

C. Cionay atá Criórd na fad?

F. 2har do tēgaray a Nēglay, nī do minne añ a phenyaiñ fēin, 7 tá ye do gnáit-
dēanam lē na Spionad, lē na fosal, 7 lē na 2hhiniytcēiabh.

C. Cionay do hungab Criórd?

F. Do hungab ē, nó do togab ē cum na noifigēba yo leiy an Spionad Nōm, do gab yé gan meay.

C. God iad na gōlca lē ttugtar Tuar-
aygbail Chriórd añ yo ran crēi?

F. Al dó a lión; cōn diob, lē Dia an ta-
tā, mur iyē cōnmae; an gōl oile liñe, mur
iyē an ttigēna ē.

C. Cionay atá Criórd na cōnmae Dē?

F. 2har do gab a nádñr ón atā, agur gur
gabab 7 geimē ē lē glanóig, tñe cūmañ
neimhēñmyiō dē.

C. Cionay dēmbair gurab ē Criórd cōn-
mae Dē?

F. 2ly Coin 1. 18. Nī facaiō nēc an bith
Dia a mām: a nōingēin 2hhie atá a nuñ a
Natar, iyē dfoillyiōg [ē dññe]. 1 Coin 4. 9.
2hñ yo do foillyiōgō gnāō dē dññe, dñon gur
D 3

ly begotten Son into the World, that we might live through him.

Q. How is he said to be our Lord?

A. As he is in a particular Manner the Lord and Head of his Church, having all Power given unto Him in Heaven and in Earth, Mat. 28. 18.

S E C T. V.

Of Christ's Humiliation.

Q. What is the next Thing relating to Christ?

A. His Humiliation, and Exaltation.

Q. Wherein does his Humiliation consist?

A. In his becoming Man; and suffering Death.

Q. How was Christ made Man?

A. By the Union of the humane Nature to the Divine, in one Person.

Q. How do you prove that Christ did thus become Man?

A. From Job. 1. 14. *The Word was made Flesh.*

Gal. 4. 4. *God sent forth his Son, made of a Woman.*

Heb. 2. 16. *Verily he took not upon him the Nature of Angels, but he took on him the Seed of Abraham.*

Q. How did Christ take on him our Nature?

A. By being conceived by the Holy Ghost, and born of the Virgin Mary.

Q. What

éirí yé uada a eingen 2shie ar a tywgal, cum
do mairéð yine tñid.

C. Cionas dertar gurab é ar ttiðer-
na é?

F. 2shar atá yé ar mod áinig na ttiðerna,
7 éñ na heglare, ar mbeir do gab rle cu-
maí ar Meam 7 ar talam tabáite dó. 2shat.
28. 18.

2ln V. R O I N N.

Dumluḡas Chrioyd.

C. **G**Od é a ní is foire bhednar lé
Chrioyd?

F. 2l umluḡas, 7 a ánduḡas?

C. Creáð an a bñrl umluḡas Chrioyd?

F. 2l ndrhe dēanam dē fēin, 7 bāf dñ-
lang.

C. Cionas mñeadh Chrioyd na dñhe?

F. Le coimceangal na nádrhe dñna mñ a
nádrhe diaða a mñnperraiñ.

C. Cionas dēnbair, do nderrnad dñhe do
Chrioyd mur yo?

F. Lé heóm. 1. 14. Do mñeð peoil don
bñeicir. Gal. 4. 4. Do éirí Dia a 2shae fēin
uada, do gmed ó mñoi. Gab. 2. 16. Do
beimín ní hē [nádrhe] na Maingiol do gab yé
rme; ar yé nádrhe Abrahám.

C. Cionas do gab Chrioyd an rēdñne á?

F. Lé é beir ar na gabail dñna Mñm,
7 ar na gein ó Mñis 2shie. C. God

Q What Proof have you of our Lord's Conception by the Holy Ghost?

A From *Mat. 1: 20.* *Fear not to take unto thee Mary thy Wife; for that which is conceived in her, is of the Holy Ghost.*

Luke 1. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that holy Thing which shall be born of thee, shall be called the Son of God:*

Q How do you prove that Christ was born of a Virgin?

A From *Mat. 1: 22, 23.* *Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and bring forth a Son.*

Q Why was Christ conceived by the Holy Ghost?

A That he might take our Nature without the Corruption of it.

Q Why did Christ thus take our Nature, and become Man?

A That he might fully discharge his Office as a Mediator, so that he might die; and being one of the same Nature with those he died for, might redeem all Mankind.

Q How is this prov'd from Scripture?

A From *Heb. 2. 9.* *Jesus was made a little lower than the Angels for the suffering of Death, that He, by the Grace of God, should taste Death for every man.*

Heb. 2. 17. *It behoved him to be made like unto*

C. God ē an dērbad atá agad á, gur gabad ar Tigerna ón Spionad Nlóm?

F. 2ly 2llatá 1. 20. Má biód eglá ort do bēn fēin 2llhne do gabáil eugad: óir a ní atá ar na geineimain in̄te, is ón Spionad n̄lóm ē. Luc. 1. 35. Tηplēongaid an Spionad Nlóm ort, 7 foileócaid eumafá an tē is áinne tū: Uime rin, an ní n̄lóm̄ta bēamay tū, goir-fióer 2llat Dē de:

C. Cionnay c̄rutaidir, go mugad Crlóyó ó maigdiñ?

F. 1ē 2llat: 1. 22, 23. Do rinēó go n̄le, do cum go geimlionf̄h̄g a ní dubat an Tigerna t̄hē ran b̄ráid, ag n̄ad, tabá dot áe biáid maigdiñ torrac, 7 bēamay rí 2llat.

C. Crēad f̄ar gabad Crlóyó ón Spionad Nlóm?

F. Chum go n̄glacad ar n̄ad̄h̄ne á, gan a truaillad beic dá coimdey.

C. Crēad f̄ar gab Crlóyó ar n̄ad̄h̄ne á mun go, 7 a ndēam̄ad d̄h̄ne de?

F. Chum go ndēam̄am yē a oir̄ee eidi-meodantóir do coimlionad go hioml̄an, ar mod go b̄f̄h̄deó yē b̄ar, 7 ar mbeic d̄ó d̄on-n̄ad̄h̄r n̄ir an d̄h̄h̄g, ag ar eūg ar a ron, go b̄f̄h̄ar̄geólad yē an eimeó d̄ona n̄le.

C. Cionnay d̄erb̄tar go ar an Serioct̄h̄r?

F. 2ly Gab. 2. 9. Do rinēó lóya ar f̄eó yelaid big móya isle ná na h̄aingil, t̄hē fulang an b̄ar: ionay go mblayf̄eó yē, t̄hē h̄ar̄ Dē b̄ar ar ron h̄ac̄ n̄lóm. Gab. 2. 17. Va eóir.

unto his Brethren, that he might be a merciful High Priest in Things pertaining to God, to make Reconciliation for the Sins of the People.

Q. Why did our Saviour suffer Death?

A. To deliver Mankind, by the infinite Price of his Blood, from the Punishment that was due for our Sins, and to reconcile his Father to us, by satisfying his Justice, he offering himself a Sacrifice for us.

Q. How is this prov'd from Scripture, to be the End of our Saviour's Suffering?

A. From Gal. 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.*

Rom. 5. 10. *When we were Enemies, we were reconciled to God, by the Death of his Son.*

Heb. 9. 16. *He put away Sin by the Sacrifice of himself.*

1 Joh. 2. 2. *He is the Propitiation for our Sins.*

Q. Why is Christ said to suffer under Pontius Pilate?

A. To signify the time of his Death; and the accomplishment of the Prophecies concerning it.

Q. Who was Pontius Pilate?

A. He was a Governour of *Julæa*, under *Tiberius* the Roman Emperour.

Q. What sort of Death did Christ suffer?

A. He was Crucified.

Q. How was that done?

A. By nailing him to a Cross of Wood set upright

eóir dó beic eorinhl lé na dērbháitrib yna
hyle neitib [bēnāy] nē Dia, cum a pobail do
glanad ó na bpecaibib.

C. God fāy fullamg ar Slánhōtēoir bāy?

F. Chum an einēd dōhā dpuarglad ón pion-
ūy, do tēll a bpecaibē, lé luac nēimcoimrīg
fola fēin, 7 cum aitrēitēc ūltar do tēbaē
dēh, lé rāyamb do thabairt dā phirēpē,
eirion agha tōirbirt fēin na iobbat ā ar
yoinē.

C. Cionāy dērbtār yān rēriortēy gurab
yo eirōc Phāyē ar Slánhōtēora?

F. Lé Gal. 3. 13: Dpuargail Eirōyō ymē ó
mallāy an nēyā, ar mbeic dó ar na dēanam na
mallāy ā ar yon. Rom. 5. 10. ūl nuā do
bāmuy ar naimde, do mīgēd ar naityioctēāin lé
Dia, lé bāy a Phie. Gab. 9. 26. Do rēriort
yē pēcad tē nē na iobbat fēin. 1 Co. 22. 1y
eirion an nēitēc ar yon ar bpecaibē.

C. God nme a nāitior gur fulamg Eirōyō
fōi Phoint Phiolāit?

F. Chum aimyie a bāy do tēybfēad, 7
coimlōnad na bfaibiodoraſ do bēn nīy.

C. Cēn bē fēin Point Phiolāit?

F. Stiuraitēoir na iūdaiye fōi Thibē-
nīgīuy an Timpior Rómānāc.

C. God i an gñē bāy dfulamg Eirōyō?

F. Do cēayad ē.

C. Cionāy do mīgēd yin?

F. Nē a ēngal lé tēyngiōē do ēmōit ēmān
ēyitē na rēyām yān talām go coimōlreē, 7
muy

upright in the Ground, and so hanging him upon it, till he there languished and died.

Q. How came he to die this Death?

A. In order to shew the heinous nature of Sin.

Q. How does this shew the heinous Nature of Sin?

A. Because this Death was the worst sort, it was most infamous, painful, and accursed.

Q. Why is it said, that our Saviour died?

A. To shew that his Body, when alive, was vitally united to his Soul.

Q. Why is it said that he was buried?

A. To shew the certainty of his Death, and give Testimony to the Truth of his Resurrection;

Q. What is meant by his descending into Hell?

A. The Disposal of his Soul in its state of Separation from the Body:

Q. How do you prove that Christ descended into Hell?

A. From *Acts* 2. 25. 27. *David speak th concerning him; Thou wilt not leave my Soul in Hell.*

mur yn a crotad, no go ndéad a nanbairne
7 go bfuair báy.

C. Cionas a táinig yé cum a n'ga ro?

F. Chum droc nábhí an p'cead do tair-
béanad.

C. Cionas a tairbéanar ro nábhí ino-
gháramhl an p'cead.

F. Fá mur dob i an gne báy ro bá meya,
iy i bá r'ganalaibe, p'ghaidige, agus mal-
laigte.

C. Créad fá nabartar, go bfuá an Slá-
n'róteoir báy?

F. Chum a tairbl'had go maib a corp, an
tan bl na b'ead, e'ngailte go beoda lé
nanam.

C. Créad fá nártior, gur hadlaieas é?

F. Chum denb'car a báy do tairbl'had, 7
fiagam do tab'at né f'irine a C'ir'ige.

C. God a ciailaigte' le na dul r'ioy go
hifern?

F. Go maib anam, an a r'ead r'gar'ad
ón georp.

C. Cionas c'ru'atigir go ndéad c'rioyd
r'ioy go hifern?

F. Alr Shiom. 2. 25, 27. Deir Dáid na
timcioll'ran, ní f'igfe tú manam a hifern.

S E C T. VI.

Of Christ's Exaltation.

Q. **W**herein does our Saviour's Exaltation consist?

A. *1st*, In his Resurrection. *2^d*, His Ascension. *3^d*, His Glorification. *4th*, His Coming to Judgment.

Q. What is the Resurrection of Christ?

A. 'Tis the Restoring him to Life by the Union of the self-same Soul to the self same Body.

Q. When did our Lord rise?

A. On the third Day after he died, which was the first Day of the Week, which is thence called the Lord's-Day.

Q. Why did our Lord rise from the Dead?

A. To assure us that he had fully compleated the whole Work of our Redemption.

Q. How do you prove from Scripture, that this was the End of our Saviour's Resurrection?

A. From *Rom* 4. 25. *Who was raised again for our Justification.*

Rom. 8. 34. *Who is he that condemneth? it is Christ that died, yea rather, that is risen again.*

Q. What do you mean by saying, that Christ ascended into Heaven?

A. I mean that he did actually go up thither, in a visible and triumphant Manner.

Q. How is this prov'd from Scripture?

A. From

AN VI. ROINN.

Dardughadh Chríost.

C. God a'n abfhl ánduḡas Chríost?

F. 1. A'n eirēirḡe. 2. A'n a bērgabáil.
3. A'n a glóras. 4. A'n a tēf cum bpeitēim-
nair.

C. God i eirēirḡe Chríost?

F. Al aicpilleḡ cum bēta lē coimēngal a
nanma cōna mīr an gcōrp gcēadna.

C. Cē trát a'n eirēirḡis a'n dtigēna?

F. Aln tner lá, dēir ē opágail báir, ebon,
an ceád lá don tḡēmḡn, dá ngoirḡen ó foin
lá an Tigēna.

C. God fān ēirḡe a'n Tigēna ó na mḡb?

F. Chum a bēnbad bḡh, gur coimlion gan
ērbḡs obḡ iomlán a'n bfuarglais.

C. Cioḡar bēnbair ón ḡeriptḡr gur bī
rīm eiríḡe eirēirḡe a'n Slánḡdēora?

F. lē Rom. 4. 25. Do haicēodas ē, cum
rīne do ḡōnad. Rom. 8. 34. Cīa baimēonair?
Críost fuḡ báir, 7 fōr do mīne a neirēirḡe.

C. God ciallaidir aḡ mḡs, go ndēcaib ḡuar
a'n Mēm?

F. Ciallairḡim go ndēcaib go fīrḡeḡe ḡuar
go nēm, a'n mōd ḡófaicrīs 7 tḡiaḡáirḡe.

C. Cioḡar eirḡaidēen ḡo mē ḡeriptḡr?

E 2

F. lē

A. From Acts 1. 9. While they beheld, he was taken up, and a Cloud received him out of their sight.

Eph. 4. 8. When he ascended up on high, he led Captivity captive.

Q. What is meant by his sitting at the Right Hand of God?

A. By it is meant, that Christ is advanced to the highest Dignity and Authority under God the Father.

Q. How is this prov'd from Scripture?

A. From 1 Pet. 3. 22. Who is gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers being made subject unto him

Eph. 1. 20, 21. He raised him from the dead, and set him at his own Right Hand in the heavenly Places, far above all Principality, and Power, and Might, and Dominion.

Heb. 10. 12. This Man, after he had offered one Sacrifice for Sins, for ever sat down on the Right Hand of God.

Q. This Phrase then, of the Right Hand of God, does not imply that God has Hands, &c.

A. No, this way of speaking is only used in Condescension to us; for God is a Spirit, and hath no Body, nor Parts of a Body.

Q. What does Christ do at the Right Hand of God?

A. He appears in the Presence of God for us, as our Mediator, Intercessor, and Advocate.

Q. How is this prov'd from Scripture?

A. From Heb. 9. 24. Christ is entered into Heaven

F. Lē Gniom̃. 1. 9. Do tógdab ruar é, 7 iadran dá faierin, 7 ruar néall ar a namarc é. Eph. 4. 8. Alr ndul dó ruar a náirde, ruar yé an brr̃d a mbraig̃dionar ñr.

C. Gob a ciallaib̃r lē ē beir̃ na ỹr̃de ar láim̃ deir̃ Dē?

F. Ciallaib̃r lēir, gur h̃ar̃b̃r̃g̃e Cr̃ióg̃d cum a noir̃deir̃, 7 a ñr̃darr̃áir̃ iŷ áir̃de r̃oĩ dhia an Tact̃.

C. Cioñar a deir̃b̃ar̃ r̃o lē r̃er̃ior̃t̃r̃?

F. Lē 1 R̃ed. 3. 22. Nõc at̃a ar̃ deir̃ Dē, t̃r̃eir̃ dul ar̃ ñr̃m, dá b̃r̃rl̃id na h̃aingil, 7 na eum̃ar̃a, 7 na r̃ub̃áileib̃e r̃á um̃lar̃. Eph. 1. 20, 21. Do tóg̃ yé ruar̃ ó mh̃ar̃b̃r̃d ē, 7 do ỹr̃g̃ĩd̃ yé ē ar̃ a deir̃ r̃ein ar̃ ñr̃m, go h̃ar̃b̃ ór̃ eē̃ñ gac̃ r̃le uar̃ar̃anãr̃a, 7 eum̃ar̃, 7 neir̃t̃ 7 t̃ig̃erñar̃. Gab. 10. 12. Alr b̃for̃áilẽd̃ r̃oiñoob̃ar̃t̃a am̃áin ar̃ r̃on na b̃r̃eadã dañ t̃ir̃e, do ỹr̃g̃ yé ar̃ deir̃ Dē go r̃iór̃r̃r̃de.

C. Al̃r̃r̃ r̃in, ñi ciallaig̃ion an r̃á̃r̃a, ar̃ láim̃ deir̃ ñDē, go b̃r̃rl̃ láma ag̃ dhia, 7e.

F. Ñi ciallaig̃ion, do ñr̃er̃ ūr̃áid̃ doñ g̃nē cam̃ter̃e am̃áin, cum̃ t̃er̃ l̃ine; óir̃ iŷ Sp̃ior̃ad̃ dhia, 7 ñi b̃r̃rl̃ r̃oñ corp̃ aige, ná baill̃ do corp̃.

C. Gob̃ ñi Cr̃ióg̃d ar̃ láim̃ deir̃ ñDē?

F. S̃er̃áid̃ yé̃ q̃ ar̃ r̃oiñe, a l̃act̃ Dē, mur̃ eir̃im̃heod̃ant̃óir̃, eir̃im̃g̃r̃ó̃teoir̃ 7 ab̃aeõid̃.

C. Cioñar̃ deir̃b̃ar̃ r̃o r̃e r̃er̃ior̃t̃r̃?

F. Al̃r̃ Gab. 9. 24. Do eum̃áid̃ Cr̃ióg̃d r̃ter̃e

Heaven it self, now to appear in the Presence of God for us.

Rom. 8. 34. Christ, who is at the Right Hand of God, who also maketh Intercession for us.

1 Joh. 2. 1. We have an Advocate with the Father, Jesus Christ the Righteous.

Q. Is Christ the alone Mediator?

A. Yes; There is one Mediator between God and Man, the Man Christ Jesus, 1 Tim. 2. 5.

Q. Why are the Words, Father Almighty, added here?

A. To shew us the Truth and Fulness of all that Authority and Dominion to which Christ, as our Mediator, is advanced.

Q. Whence shall Christ come to Judgment?

A. From Heaven.

Q. How is this prov'd from Scripture?

A. From 1 Thess. 4. 6. The Lord himself shall descend from Heaven.

Q. Whom shall Christ judge?

A. All Men, the Quick, those who shall then be alive, and the Dead.

Q. How is this proved from Scripture?

A. From Acts 10. 42. It is he which was ordained of God to be the Judge of quick and dead.

Q. For what shall he judge them?

A. For all things, whether secret or open.

Q. How

go plaicemhnaí fēin, cum ē fēin do tairbēa-
nab a roiy a bpiaghnay Dē ā an roine. Rom.
8. 34. Crióyō atā an deiy Dē, 7 fōy a grōe
ā an roine. 1 Co. 2. 1. Atā abaeóid a
gairi a bpoēā a Načar lōya Crióyō an pirlē,

C. Al nē Crióyō an teidimeodantóir a:
máin?

F. Is ē atā nōneidimeodantóir eidiy
Dia 7 dñe, an dñe lōya Crióyō. 1 Tim.
2. 5.

C. Creud fá geurtar na poeail, atā nle
cunayāc, na cēn an ro?

F. Chum pirlē 7 iomláine a nūgdanráiy 7
an Tigernay ūd nle, cum an hāndegēō
Crióyō, an neidimeodantóir do tairbēanab
ōñ.

C. Cáit ar a ttiuefñō Crióyō cum brei-
teannay?

F. Al Nēm.

C. Cionay enntaibēy ro lē Sapiortēy?

F. Is 1 Thep. 4. 6 Ttiuefñō an Tigern-
na fēin a nuay ó Nēm.

C. Cia ā a ttiubraib Crióyō breit?

F. Al na hñle Dhōine; na bēoib, gdon, an
luy a biay an tan yin na mbeaib, 7 na
māb.

C. Cionay a deubtar ro lē Sapiortēy?

F. Is 1 Tim. 10. 42. Is eiyon do hōmbaig-
ēō ó Dhia na breitēy an bēoib aguy an
marbaib.

C. God fá ttiubraib breit oñna?

F. Fá gac nle neite, ma folaiēte no ma
follay iad.

C. Cionay

Q. How is this proved from Scripture ?

A. From 2 Cor. 5. 10. We must all appear before the Judgment seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad.

Eccl. 12. 14. God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil.

S E C T. VII.

Of God the Holy Ghost, and the remaining Articles of the Creed.

Q. W H O is the Holy Ghost ?

A. He is the third Person in the Sacred Trinity.

Q. How is this proved ?

A. From Mat. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. Why is he called the Holy Ghost ?

A. Because of his Office, which is in Christ's stead, to sanctifie, or make holy the Church.

Q. How do you prove that our Sanctification proceeds from the Holy Ghost ?

A. From 1 Cor. 6. 11. But ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.

Q. What

C. Cioñay a Cruataigítear go lé Seiriochtí?

F. Lé 2 Cor. 5. 10. Caiçsem ñle buí a lá-
tá cáitíhe breiteamñay Chrióyð: loñay go
nglbad gac rónðñe çñge na ñeite [do ññe
yē] ran geolañ, do ñēñ an gñioñda do ññe
yē, maic nó ole.

Eccley. 12. 14. Bhññais Dia gac ñle obá
cum breiteñññy, maille ñē gac ñle ñi yēññē-
deç, may maic, nó may ole ē.

2^o VII. R O I N M.

*Do Ibia an Spiorad Naomh, agus don chuid
oile dairtioglaibb an Chreidimb.*

C. **C**e hē an Spiorad Naomh?

F. Iyē an tñey pññya ran Tñionóib ññm-
ta.

C. Cioñay deñbñay go?

F. 2^o 2^o ññat. 28. 19. Ágá mbairteç a
a ñainm a Mañay, 7 an 2^oññie, agus a Spiorad
Ññm.

C. Creud fá ngoiññññ an Spiorad ññm
dhe?

F. Fá na oifícee, gñon, a ñeglañ do
ññmab, a ñionab Chrióyð.

C. Cioñay ñeybá gññab óñ Spiorad ññm
tñg an ññmab?

F. 2^o 1^o Cor. 6. 11. Áñ atá yib an buñ
ññññab, áñ atá yib an buñ ññmab, áñ atá
yib an buñ yñññab a ñainm an Tñgññññá lóya,
7 tñē Spiorad an ñññññe.

Q. What do you mean by the *Church*?

A. I mean a Society of Persons called by God to the Profession of true Religion.

Q. What does the Word *Catholick* signify?

A. It signifies Universal.

Q. Why is the Term *Catholick* applied to the Christian Church?

A. To distinguish it from the *Jewish Church* which was confined to one Nation; whereas the Christian Church is extended to all Nations.

Q. How is the Church said to be *Holy*?

A. As it is dedicated to God by Covenant and Profession, and is thereby obliged to be *Holy*.

Q. What are the Privileges belonging to the *holy Catholick Church*?

A. They are Four. 1st. *The Communion of Saints*. 2^d, *The Forgiveness of Sins*. 3^d, *The Resurrection of the Body*. And 4th, *The Life everlasting*.

Q. What is the first Privilege?

A. *The Communion of Saints*.

Q. How is the Word *Saints* to be understood?

A. 'Tis most properly to be understood of those who are the true and living Members of Christ's Church, i.e. such as answer the End of their Calling, by a lively Faith, and a holy Conversation.

Q. In what does this Communion consist?

A. In

C. God éiallaigim nif a Néglaif?

F. Ciallaigim coimtionól Phérraí, dá ttag
Dia hám, cum adimála an éreidimh píraíó.

C. God éiallaigíof an focal catolice?

F. Ionan yin 7 coitcíoí.

C. God é an tábbar fa hseengaitar an
focala catolice nif a Néglaif Chriof-
daige?

F. Chum a heidimbelugáó ó Néglaif iú-
daige, do eimídeóó óróineídeó, an tan atá
an éreideóó Chriofdaige létnaíóte an fadó hác
hle éimíó.

C. Cioíaf deirtar go bfeí a Néglaif
nóimta?

F. Ahum tá yí toirbeirta do Dia lé
coíraó, 7 lé hadimáil, 7 hme yin, go bfeí
ópiacéóó hite beic nóimta.

C. God iad na pírimiléideá benaf do
Néglaif catolice?

F. 2l eegá a líón, 1. eumáí na Nkóm. 2.
Aitcím Phécaíde. 3. Eíeíre na eolha. 4. An
beá yíórraíde.

C. God í an céud Phrimiléid?

F. Cumáí na Nkóm.

C. Cioíaf íf éóí an focal Nkóm do ére-
yin?

F. Íf mod á an mócía éreíyin don órraí
a tóí na mbail píraídeá, agur beóda Ca-
glaiye Chriofó, eóon, an órraí do fíreíaf
eíóca a ngarma lé éreideím beóda, agur lé
conberráid Nkómta.

C. God an a bfeí an eumáíaf?

A. In a Fellowship in all Acts of Divine Worship, Piety, and Charity, and in a partaking of in common the Privileges and Benefits of the Gospel.

Q. What are those Privileges which Christians have thus in common amongst them ?

A They are; their making all but one Body or Church; their being all sanctified by one Spirit; their having all one hope of their Calling; One Lord, One Faith, One Baptism, One God and Father of all.

Q How do you prove this Communion of Saints to be the Privilege of the Church ?

A Acts 2. 42. *They continued stedfastly in the Apostles Doctrine, and Fellowship, and in breaking of Bread, and in Prayers.*

1 Cor. 12. 26. *Whether one Member suffer, all the Members suffer with it.*

Eph. 3. 6. *That the Gentiles should be Fellow-Heirs, and of the same Body, and Partakers of his Promise in Christ by the Gospel.*

Q What is the second Privilege of the Church ?

A *Forgiveness of Sins.*

Q What is Sin ?

A Sin is the Transgression of the Law of God.

Q What is the Punishment due to sin ?

A Death, temporal and eternal.

Q What

F. Aln a geuman huc nle gnioimanta ad-
maiz diada, epabtey, agur carcanay, 7 a
nampactiuga pribileidex, 7 caribgea an tfoir-
geil a geoitene.

C. God iad na pribileidexa aca idir
Chriostaidhibh mar ym a geoitene-
ne.

F. Yr iad ; nac olaid nle yuar af on
corp no eaglay ; go nolntar a noma nle
ne henyprionad ; go mbion aca nle ondo-
chay a ngarna ; on Tigerna, on creidexm,
on bairteo onDia 7 acain a niomlain.

C. Cionay epucagim gur primleio do
Naglay an eumanya na nom ?

Gnom. 2. 42. Do comhroedan a ttegarh
na Mabytol, 7 an a geuman, a mbryeo a-
main, 7 a nomagtib. 1 Cor 12. 26. Da
brylingio eun bail, comfrylingio na bail
nle. Eph. 3. 6. Go mbeidoy na eingada
na geomoiyriob, 7 na geomcorp, 7 nampay-
teo an a gellanna ran a Chriosto tref a
tfoirgeul.

C. God i darna primleio na Naglaye ?

F. Maiteim pgeaioe.

C. God e pgeao ?

F. Omyeo oligio De.

C. God e an pionur y dual do pgeao ?

F. Oay tiomporailte 7 yomryoe.

Q What Proof have you of this?

A. From *Rom. 6. 23. The wages of sin is Death.*

Matt. 25. 46. These [the Wicked] shall go away into everlasting Punishment.

Q. What is the *Forgiveness of Sin*?

A. 'Tis God's not exacting the Punishment due to sin, from those that have committed it.

Q. On what Terms is sin forgiven?

A. On condition of our Faith and Repentance.

Q. How is this prov'd from Scripture?

A. From *Acts 26. 18. That they may receive forgiveness of sins by Faith that is in me*

Luke 24. 47. That Repentance and Remission of Sins should be preached in his Name among all Nations.

Q. By what Means is God thus reconciled to sinful Man, as to forgive him his sins?

A. 'Tis thro' Jesus Christ, who has suffer'd in our stead, and thereby merited this Benefit of Pardon and Forgiveness.

Q. How do you prove this from Scripture?

A. From *Eph. 4. 32. God, for Christ's sake, hath forgiven you.*

2 Cor. 5. 19. God was in Christ, reconciling the World unto himself; not imputing their Trespases unto them.

Eph. 1. 7. In Christ we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.

Q. What is the third Privilege of the Church?

A The

C. God ē an dērbāō atā aḡad mīy ʔō?

F. ʔly Rom. 6. 23. Sē ʔy tuararbaal don
pḡeab, bār. ʔhaṭa 25. 46. Imeoṭaid ʔō [laʔ
na nōle] a bpeaṇaid ʔiōrrhḡei

C. God ē, maiteḡm pḡeab?

F. ʔlā gan Dia beit aḡ tabaṭ an ʔio-
rhḡy, ʔy dual don pḡeab ōn dḡrhḡ do mīne ē.

C. God iād na eoṇarṭa, an a maiteḡm pḡ-
eab?

F. ʔly eoṇarṭ an ḡereidim 7 an maiteḡ-
ḡe.

C. Cioṇar dērbṭar ʔin lē ʔerioṇrhḡy?

F. ʔly ḡniom. 26. 18. Chum maiteḡeaiy
na bḡeab dḡaḡail dōib tḡe ēreidēim ioṇam-
ra. Luc. 24. 47. ʔiṭriḡe 7 maiteḡmar na
bḡeab do ʔḡnmōim na ainn do na hḡle ēi-
neḡaṭaib.

C. God iād na ʔliḡṭe, lē ndēantar aiṭ-
ḡit Dē mīy ʔō leiḡ an bḡeab, ay ḡo maiteḡ-
ḡō a pḡeabde dō?

F. Tḡe lōra Cḡiōḡd dḡulaimḡ an an mo-
naḡna, 7 do tḡll dḡh leiḡ ʔin an tḡbeye pān-
dḡh 7 maiteḡmaiḡ.

C. Cioṇar dērbṭ ʔō ay ʔerioṇrhḡy?

F. ʔly Eph. 4. 32. Thḡḡ Dia maiteḡmaiḡ
dibye a ḡerioṇḡ. 2 Cor 5. 19. Do kī Dia
a ḡerioṇḡ aḡ mēitḡē an tḡḡḡail mīy fēin, ḡan
cunday do dēanam mīy fā na ḡeionṭaib. Eph.
1. 7. ʔl ḡCḡiōḡd atā fuaḡḡlaḡ aḡaiṇ tḡe
na fḡl (maiteḡeaiḡ na bḡeab) do mēirḡaib-
briḡ a ḡrāḡan.

C. ḡo di tḡeay ʔriḡileib na ḡḡḡlaiḡe?

F. 2

F. 1.

A. The Resurrection of the Body.

Q. What do you understand by the Resurrection of the Body?

A. I understand, that the Body shall be raised out of the Dust, and being again united to the Soul, shall be glorious and immortal.

Q. How do you prove this from Scripture?

A. From Job. 5. 28, 29. The Hour is coming, in which all that are in the Graves shall hear his Voice, and shall come forth; they that have done good, unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation.

2 Cor. 4. 14. Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus.

Phil. 3. 21. Who shall change our vile Body, that it may be fashioned like unto his glorious Body.

1 Cor. 15. 53. This mortal must put on Immortality.

Q. What is the fourth Privilege of the Church?

A. Life everlasting.

Q. What do you mean by the Life everlasting?

A. A State of most perfect Happiness, consisting in the Perfection of our Natures, and the Enjoyment of God to all Eternity.

Q. How do you prove from Scripture, that the Righteous shall be placed in such a state?

A. From Job. 6. 47. He that believeth on me, hath everlasting Life.

Mat. 22. 30. In the Resurrection they are as the Angels of God in Heaven.

1 Pet.

F. Eiréirge na eolna.

C. God tñgim lé heiréirge na eolna?

F. Tñgim go tógar an corp ar a luait-
m, 7 ar mbeir dó aicéngailte leis a na-
nam, go mbiaib glóimán 7 neimáirib.

C. Cionas éiribá go lé yemiorctñ?

F. Lé Coin 5. 28, 29. Tiofaib a naá an
a gelnhib an méib atá an yna tuámaigib a
gucrañ; aguf naáib amac an dñem do mñe
deighiomarcta go heiréirge na beáa, aguf
an dñem do mñe dñob gñiomarcta go heiréir-
ge na damanta. 2 Cor. 4. 14. An mbeir a
fioy an tí do tóg yuay an Tigerna Ióya, go
tcoigeobas yé yñe mur an gceona tré Ió-
ya Phil. 3. 21. Noc éirfer ar gcorp truaill-
libe a naáamác cñota, cum a deanta cor-
mñl lé na corp glóimán fñm. 1 Cor. 15. 53.
Iy éirgen don n truaillibeyre, nñmtruaillib do
gabáil nme.

C. God i cectamab prímléib na ñeglaire?

F. Beáa yíomñhde.

C. God éallñgim lé beáa yíomñhde?

F. Staid fíomñonay, biay a nñmláine an
nábñme, 7 a yelbas Dé go brát.

C. Cionas éiribá lé yemiorctñ go nai-
teocan na fñm a ytaib don yórtcyoin?

C. 2ly Coin. 6. 47. An té émeidloy ionam-
ya, atá an beáa marctanaé aige. 2ñat. 22.
30. An ya heiréirge atáib mur ainglib de

1 Pet. 5. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away.*

Q. How are the Wicked to be disposed of hereafter?

A. They are to be banish'd from the Presence of God, and tormented eternally in Hell, with the Devil and his Angels.

Q. How is this proved from Scripture?

A. From Mat. 25. 41. *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.*

1 Cor. 6. 9. *Know ye not, that the unrighteous shall not inherit the Kingdom of God?*

2 Thess 1. 7, 8, 9. *The Lord Jesus shall be revealed from Heaven, with his mighty Angels, in flaming Fire, taking Vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power.*

Q. Why do you say *Amen* at your concluding the Creed?

A. To shew my stedfast Belief of it, and my Desire to live as one that heartily believes it.

ar nēm. 1. Pēd. 5. 4. Aln tāt a foillreō-
cār an tārō doḃḃe, do ḡḡbāib yib corōin
mantanac ḡlōirē.

C ḡod ē dēanfar lē luḡ na nolē na diaiḡ
yo?

F Dībēorīcār iāō ar lātḡ Dē, 7 bēib dā
brianaō ḡo rīōmrēde a nifērē, maille mīr an
diabal 7 nē na ainglib.

C Cioḡar enīcḡir yo lē rēriōtḡr?

F Lē 2ḡat. 25. 41. Al dōine mallaiḡtē im-
ḡib uaim an ra tēine rīōmrēde, atā ar na
hullmaḡāō don diabal 7 dā ainglib. 1 Cor.
6- 9. Al nē nac bḡrl a fīor aḡāib, nac bḡā-
ḡāib luḡ dēanta na heḡeōna rēlb mīḡēr Dē.
2 Theḡ. 1. 7, 8, 9. Foillreōcār an Tīḡērna
lōra ó nēm maille nē na ainglib cūmaḡācā a
tēine lāraibā, aḡ dēanam dioḡaltaiḡ ar
an dīrēḡ, aḡ nac bḡrl ēolay Dē, 7 nac tta-
bā uimlāḡ do rīoirḡl ar Tīḡērna lōra
Cmīōrō, noē a ḡḡbār pīonūḡ an damnaide rīōr-
mēde ó aḡāib an Tīḡērna, 7 ó ḡlōir a ērīm-
aehō.

C. Crēad fá mādīr, Amen, aḡ dēirēd na
ērēide?

F. Chum mo ērēidēm dīonḡmaltā dī do
tāirbēanāō, 7 an toīl atā aḡam mo bēcā cāi-
tēm mūr cōh do ērēidīor ī ḡo dērbcā.

P A R T III.

T H E

Christian's Obedience.

S E C T VIII.

Of the Ten Commandments, particularly, of our Duty towards God, contain'd in the four first Commandments.

Q. W H A T is the third Thing that was promised in your Name at your Baptism ?

A. That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Q. What are these Commandments ?

A. The same which God spake in the xx Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.

Q. What Proof have you that Christ has confirm'd these Commandments ?

A From Mat. 19. 17. *If thou wilt enter into Life, keep the Commandments.*

Rom. 7. 12. *The Law is holy, and the Commandment holy, and just, and good.*

Q. How is it that you are to keep these Commandments ?

 A N III C U I D.

 Ainmhlachd an Chríostaighe.

 A N V I I I R O I N N.

Do na deich naitheantaibh, go hairidhe, dar ndualgas do Dhia, ata congbhaidhte an sna ceithre cead aitheantaibh.

C. **G**Od é an t-*tyer* ní, do gellais an hainm-
re ag do bairteas?

F. Go gcoiméadfaim toil nómíca 7 aiténta dē, 7 go riubólaim ionta hac rle lá dom becta.

C. God iáo na hairtenta rin?

F. An gceadna do labá Dia ra bfeidheg earbibil Deeroduy ag más. Is mifi an Tigerna do Dhia, noé do tpeonais tú amac ar talam na hēigipte, ar toig na droipe.

C. God é an deubas atá agad, gur com-
dainingnis Criórd na hairtentara?

F. Ar Mat. 19. 17. Mar mán let dul cum na becta, coiméis na hairtenta. Rom. 7. 12. Altá an rēf nómíca, 7 a naithe nómíca, 7 coimthom, aguy maic.

C. Cionas is cóin dēt na hairtentara do coiméad?

F. 1r

A. I must observe all of them, make them my daily Practice, and that as long as I live.

Q. Which is the first Commandment?

A. Thou shalt have none other Gods but me?

Q. What is forbidden in this Commandment?

A. I am forbidden to have, or own, any more than one God, and to give the Honour due to God, to any other.

Q. How do you prove that you must worship none but God?

A. From *Mat. 4. 10.* *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Q. What is required of us in the first Commandment?

A. I am required to believe in God, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength.

Q. How do you prove it to be your Duty to believe in God?

A. From *Heb. 11 6.* *Without Faith, it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Rom. 4. 20. *He staggered not at the Promise of God thro' unbelief, but was strong in Faith, giving glory to God.*

Q. How do you prove it your Duty to fear God?

F. 1ʳ eóin dām ǵe do tábǵt dábú ʳle, beic
dā ʒeleʳab ʒo laetǵmail, 7 ʳin ar ʳeú mo
beʳta.

C. Creud 1 an cēadaithe?

F. Mí biaú Dia ar bit aǵab am láʳǵre.

C. ʒod tá toimiyǵe ʳa naicneʳe?

F. 2ltá toimiyǵte oram ʒan nioʳa mío ná
rōndia do beic aǵam, nó daomail, 7 ʒan a no-
nóin 1ʳ dual do dia tábǵt dōneʳe oile.

C. Cioṇar cnuʳtaigir, naʳ eóin dēt rōneʳe
ar Dia do aǵab?

F. 2ʳ 2ḡat 4. 10. Onóʳʳeú tū an ʳig-
ʳma do Dhia ʳein, 7 1ʳ dō na rōnar dēanar tū
ʳeinbir.

C. ʒod ē tá aicniǵte dīn ʳan cēadaithe?

F. 2ltá aicniǵte diom creidǵm a ndia, ʒaʳ
ʒla do beic oram moime, a ʒrābú lē mo
croidē ʳle, lē minʳtīn ʳle, lē manam ʳle, 7
lē mo neʳt ʳle.

C. Cioṇar cnuʳtaigir ʒurab ē do dūal-
ʒar creidǵm a ndia?

F. 2ʳ ʒab. 11. 6. 2l bʳeagmair creidim,
ní ʳeidiʳ ʳaitneʳm ʳiʳ: Oin an ʳi ʳig cum dē,
1ʳ eigiʳ dō a creidǵm, ʒo bbrīl ʳē an, 7 ʒo
ʳtabǵre luac ʳōtǵ don dʳʳiʳʒ iannar ē.

Rom. 4. 20. Míor cʳiʳ ʳē coṇtabǵt a nǵel-
lam dē lē mīcreidǵm; ar do neʳʳeʳǵe a
ʒcreidǵm ē, ar ʳtabǵt ʒlóime do dia.

C. Cioṇar cnuʳtaigir ʒur eóin dēt ʒḡ-
la beic orʳ moime Dhia?

F. 2ʳ

A From Luke 12. 5, I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into Hell; yea, I say unto you, fear him.

1 Pet. 2. 17. Fear God.

Q. How do you prove it your Duty to love God?

A From Mar. 12. 30. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength.

Eph. 6. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.

Q. What is the second Commandment?

A, Thou shalt not make to thy self any graven Image, nor the likenesses of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor worship them, for I the Lord thy God, am a jealous God, and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shew Mercy unto thousands in them that love me, and keep my Commandments.

Q. What is forbidden in this Commandment?

A The making of any Image or Picture to worship the true God by.

Q. What difference is there betwixt this and the first Commandment?

A. The first Commandment forbids the worship of all false Gods; and this forbids the

F. Ar Luc. 12. 5. Foillseocais mē dīb eia
nē mbiaib̄ bur negla: biōō eagla an ti ūō
oraib̄, aḡa b̄r̄l eumaf̄a, tair̄eiy [d̄r̄ne] a
mar̄baō, a t̄eilgion ḡo hif̄er̄n: iḡō a d̄eiȳm
rib̄, biōō a eḡla ḡo oraib̄ 1 Iḡō, 2. 17.
biōō eagla d̄e oraib̄.

C. Cion̄ar d̄er̄b̄ ḡr̄m eōiy d̄r̄t Dia do
ḡr̄baō?

F. Ar Mat. 12. 30. ḡr̄aib̄eōa tū an ti-
ḡer̄na do d̄ia f̄ein ar do ēr̄ōib̄e ḡle, 7 ar ha-
nam ḡle, 7 ar h̄it̄iḡ ḡle, 7 ar do b̄riḡ ḡle.

Eph. 6. 24. ḡr̄aia maille m̄iy na h̄r̄le d̄ōi-
rib̄ ḡr̄aib̄er̄ an t̄iḡer̄na iōra C̄riōḡo maille
nē n̄im̄t̄ruail̄l̄ō.

C. ḡod i an d̄ara h̄aich̄ne?

F. Ni d̄er̄f̄ d̄r̄t f̄ein [iōm̄aiḡ] an bīt̄ ḡr̄ab̄-
āla, nō eoȳamlaḡ an bīt̄ [ēiḡeic̄e] d̄ā b̄r̄l an
n̄im̄ iuar̄, nō d̄ā b̄r̄l an an talam̄ iōḡ, nō
d̄ā b̄r̄l ḡa n̄r̄ḡe f̄ōi an talam̄. Ni ēlōn̄f̄
tū f̄ein iōḡ d̄ōib̄, ni d̄eana tū ḡeiȳbiȳ d̄ōib̄;
d̄iȳ iḡ m̄iye an t̄iḡer̄na do ḡhia, iḡ d̄ia f̄ō-
nar̄ mē, t̄iḡ d̄f̄l̄c̄aīn p̄eāib̄e na n̄aich̄r̄ō an an
ḡeloiḡ ḡuy an t̄r̄eaȳ aḡuy an eḡt̄nam̄ō ḡlūn
don d̄r̄r̄ḡ f̄uat̄aiḡer̄ mē. Aḡuy t̄air̄bl̄nar̄
r̄ōēḡe do m̄il̄tib̄ don luḡ a ḡr̄aib̄iḡer̄ mē, 7
oim̄ēd̄aȳ m̄aich̄r̄ta.

C. ḡod ē tā t̄oim̄iḡḡe ḡa n̄aich̄r̄e?

F. D̄ēnam̄ iōm̄aiḡe nō eoȳamlaḡa an bīt̄,
um an f̄iōr̄D̄hia d̄ab̄raō l̄ō.

C. ḡod ē an t̄eib̄iḡōḡl̄uḡaō aḡā eib̄iȳ i ḡo,
an ēl̄ō aich̄ne?

F. T̄oim̄iḡḡaib̄ an ēl̄ō aich̄ne aḡraō na

worshipping the true God after a false Manner.

Q What Proof have you against idolatrous Worship?

A From 1 Cor. 10. 14. *My dearly beloved, flee from Idolatry.*

2 Cor. 6. 16. *What Agreement hath the Temple of God with Idols?*

1 Joh. 5. 21. *Little Children, keep your selves from Idols.*

Q What is required in this Commandment?

A To worship him, to give him Thanks, to put my whole Trust in him, to call upon him.

Q How do you prove it your Duty to worship God?

A From Job. 4. 23. *The Hour cometh, and now is, when the true Worshipers shall worship the Father in Spirit and in Truth: For the Father seeketh such to worship him.*

Mat. 4. 10. *Thou shalt worship the Lord thy God.*

Q What Proof have you for bodily Worship?

A From Luk 22. 41. *He [Christ] kneeled down and prayed.*

Acts 20. 36. *He [Paul] kneeled down and prayed with them all.*

Q How do you prove it your Duty to give Thanks unto God?

A From Eph 5. 20. *Giving Thanks always for*

nyle Dhēge bryēge, 7 coymiozgaib yō aōmaō a
nylndhē ar mod brygaō.

C God ē an cruthugaō atā agad a naōaib
ioōalaōmaib?

Al 1 Cor. 10. 14. Al dēb nāit hne gnāda-
cā, yēcnaib ioōalaōmaō. 2 Cor. 6. 16. Crld
ē an cengal [do biad] ag tempoll Dē, 7 ag
ioōalaib lē cēile. 1 Cor. 5. 21. Al clān bēg,
coimēadaig yib ar ioōalaib.

C God ē haicēntar ya naicēne?

F Al aōmaō, bryēcār do tabāc dō, mo
dōig nle do cūm aī, 7 gām ā.

C. Cionār cruthaigir, gur cōir dēt Dia
do aōmaō?

F Al 1 Cor. 4. 23. Al tīg a nuā, 7 tā yī
aī a nōir, an tāt aōmaō lūf an aōmaō
fīrīnō an tātā a yponaib 7 a bryne : oīr
go deimin, iāpnaō an tātā a leichid yō dā
aōmaō fēin. 2 Cor. 4. 10. Onōpnaō tū an
tīgēna do dhia fēin.

C God ē an cruthugaō tā agad lē haōmaō
corpōa?

F Al Luc 22. 41. Al gā lēigion an a glī-
nō do mīne yē [Caiōr] oīnaige. 3 Cor. 20.
36. Dō lēig yē [pōl] ē fēin ar a glīnō, 7
do mīne yē oīnaige maille mīrān nle.

C Cionār cruthaigir, gur cōir dēt
bryēcār do tabāc do dhia?

F. Al Eph. 5. 20. Al bryēcār do

for all Things unto God, and the Father, in the Name of our Lord Jesus Christ.

Heb. 13. 15. Let us offer the Sacrifice of Praise to God continually, that is, the Fruit of our Lips, giving Thanks to his Name.

Q. How do you prove it your Duty to put your whole Trust in him?

A. From 1 Tim. 4. 10. We trust in the living God.

1 Pet. 5. 7. Casting all your Care upon him, for he careth for you.

Q. How do you prove it your Duty to call upon God?

A. From Mat. 7. 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Eph. 6. 18. Praying always with all Prayer and Supplication in the Spirit; and watching thereunto with all Perseverance.

Col. 4. 2. Continue in Prayer; and watch in the same with Thanksgiving

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his Name in vain.

Q. What is meant here by the Name of God?

A. That by which he is made known to us; as his Titles, Attributes, Ordinances, Words, and Works.

Q. What is it then that is so bidden in this Commandment?

do yíor nē Dia 7 nīr a nāl̄ar, a naimm aī Tīg-
erna lōra Cnóyō aī rōn na nīle neicōn:

Eab. 13. 15. Foráilem trídorion do gnát,
iobbat molta do Dhia, exōn, toras na mbéol
ag tabbat brōgēaiy dā aīnm

C. Cionar dērbat, gur cōir dēt do dōcār
īle cūr aī?

F. Alr 1 Tim 4 10. Alā aī mīngīn a
nDia bl. 1 Ped. 5. 7. Teilgiō bur nīle cū-
nam aīrion, oīr ī cūmāc ē bār ttiomēioll.

C. Cionar crutaidir gur cōir dēt gām
ā Dhia?

F. Lē 2 Mac. 7. 7. 1aīrō, 7 bēanchar dīb:
lōrgānīc, agur do gēbchar; buailiō, agur
oirgēoltar dīb. Eph. 6. 18. Alr mbeith dīb
ag ornaib do yīor, nē gac cōn gnē ornaige,
agur athēnige trēr an rpioraid; agur ag
fde ra nī gcēadna maille nē gac īle buaine.
Col. 4. 2. Digīō buan a nornaige, ag fde īte
nē breit brōgēaiy.

C. God ī an trēr aīne.

F. Na tabat aīnmān Tīgerna do Dhia go diō-
mōin: oīr nī mērfhō an Tīgerna nēimōictac,
an tē beir a aīnm go diōmōin.

C. God ē ciallaigthe aī rō lē haimm
dē?

F. Alr nī lē gēnātor a gēil dīh ē, mur a-
tāid a tiobail, a yēadcomāncharib, a or-
daigthe, a bīatara, 7 a oīrēca.

C. 2 Mac. 8, god ē atā toīrmīgthe ra
nāithēre?

A All false Swearing, and all rash or common Swearing, all Blasphemy, or speaking reproachfully of God and Religion, and all irreverent use of the Name of God, or of things belonging to him.

Q How do you prove it unlawful to dishonour God's name by rash or common Swearing?

A From *Mat. 5. 34.* *I say unto you, swear not at all.*

Jam. 15. 12. *Above all things, my Brethren, swear not.*

Q. What is required in this Commandment?

A. *To honour God's Holy Name, and his Word.*

Q. What is it to honour God's Name?

A It is to use it with Reverence in our Oaths, Vows, Promises, Discourse, and Worship.

Q. How do you prove it your Duty thus to honour God's Name?

A From *Psalms 99. 3.* *Let them praise thy great and terrible Name, for it is holy.*

1 Tim. 6. 1. *That the Name of God be not blasphemed.*

1 Cor. 10. 31. *Whatsoever ye do, do all to the Glory of God.*

Q What is it to honour God's Word?

A. It is reverently to read, and hear the Holy Scriptures, and to use with respect whatever has a more immediate relation to God and his Service.

Q. How

F gac nle miona breagaca, 7 gac nle miona
na diorrryge no coitcioṇa, na hṇle Dhia-
aiciy, nó labat go marlṇḡḡe ar Dhia 7
ar creideḡm, 7 gac nle úraib gṇóḡraḡ aṇma
nḡe, nó neitioṇ do beannuy riy.

C. Cioṇay cṇutaiḡir gur neimḡligṡeacḡ gṡ
ronóir do thabḡt dainm Dē lē mionaib dior-
rryḡṡe no coitcioṇa?

Al 2ḡaṡ. 5. 34. Al deirimye rib na tab-
raib miona ar mḡd ar bich. Slm. 15. 12. Roim
na hṇle neitib, a dearbṇaitḡre, na tabraib
miona.

C. God ē haithḡntar ya naithḡe?

F 2ḡim nḡmṡha, agur bṇaṡhar Dē donḡ-
raḡ.

C. God ē rin ainm nḡe donḡraḡ?

F Sē rin úraib do dḡnam ḡe lē honóir aṇ ar
mionaib, mḡraib, ngḡllainnaib, gḡomṇaḡ agur aḡ-
raḡ.

C. Cioṇay cṇutaiḡir gur eóir dḡt ainm
nḡe donḡraḡḡaḡ mar rin?

F lē 2ṇal. 99. 3. 2ḡolaidiy hainm mḡr uat-
báraḡ, óir iy nḡmṡha ē. 1 Tim. 6. 1. Ioṇay
naḡ bṇḡḡḡe ainm Dē ṡḡaṇail. 1 Cor. 10.
31. 2ḡibḡ ar bit nī do nī rīb, go maḡ cum
glóire Dē cḡana rīb na hṇle neitḡe.

C. God ē rin bṇaṡhar Dē donḡraḡ?

F Sē rin an ṡcṇiopṡḡṇ naomḡha do lḡḡ-
aḡ, agur deirṡḡ go homóideḡ, agur úraib
do dḡnam go hṇṇamaḡ do gac nle nī beṇay lē
Dia agur lē na ṡcṇibiy.

C. Cioṇ:

Q. How do you prove it your Duty thus to honour God's Word?

A. From Col. 3. 16. *Let the Word of Christ dwell in you richly in all Wisdom.*

Jam: 1. 21. 22. *Receive with meekness the ingrafted Word, which is able to save your Souls: But be ye doers of the Word, and not hearers only, deceiving your own selves.*

Levit. 10. 3. *I will be sanctified in them that come nigh me.*

Q. What is the fourth Commandment?

A. Remember that thou keep holy the Sabbath-Day: Six Days shalt thou labour, and do all that thou hast to do, but the seventh Day is the Sabbath of the Lord thy God: In it thou shalt do no manner of Work, thou, an thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattle, and the Stranger that is within thy Gates: For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day: Wherefore the Lord blessed the seventh Day, and hallowed it.

Q. What doth the word Sabbath signify?

A. It signifies Rest.

Q. What is meant by God's hallowing the seventh Day?

A. 'Tis his setting it apart for holy Uses.

Q. What are those holy Uses for which the Sabbath was set apart?

A. It was set apart for the publick and private Worship of God.

Q In

C. Cioñay éruataidh gurr eóir óhú briaatay
ndé donórad murr go?

F. Col. 3. 16: Ulob briaathay Chrioyb na
comhnaíde ionaib go raibidh rannle eagna.
Seám. 1. 21. 22. Sabaid éugaib maille mé
eéñraéd an briaathay atá ar na plañdugas
ionaib, leár fēidh bur nanamāna ylanādaō: 7
bigiō bur luēd na brēithye do cū a ngliomh, 7
nī bur luēd a thēirteēda amháin, dá bur mellāō
fēin. Lebit. 10. 3. Uiaib mé nōmhtha an ra
drihng tīg a ngar damh:

C. God I an eētramaō haithe?

F. Coimnib lá na Sabóide, go nōmtoea
tū ē, Sē lēte yōtróeay tū 7 vēanay tū
hobā nle. Ar yē an yēfmaō lá, yabóid an-
tigerna do Dhia, nī vēana tū obā ar bit an
tū fēin, nó do mae, nó hingēn, hoglāc, nó
do banóglac, nó do coimigteac, atá a ttoō
a ytig dot dhoiriyib: Oir a yē laetib do
mīne an tigerna nēm 7 talaim, a nrairige, 7
a nle nī atá ionta, 7 do yghy yē an yēf-
maō lá: Uime yin do bēñhō an tigerna lá
na yabóide, 7 do nōmtyō ē.

C. God iy eiall do nrocal Sabóid?

F. Ciallghib yē comhghē.

C. God ciallghēn lē Dia do nōmaō an
yēfmaō lae?

F. Ciallghēn ē dá ōgluēd lē haēaib
yēirbiye nōmta.

C. God iāo na hūyāidige nōmta cum yin ar
ōglaiēd an Tyabóid?

F. Do ōglaiēd ē lē haēaib aōmaō ndé ōy
iyrōl 7 ōy aīrō.

C. God

Q. In what does the publick Worship of God consist ?

A. It consists in Prayer, hearing the Word of God read and preach'd, in setting forth his Praise, and in receiving the Sacrament.

Q. Wherein does the private Worship of God consist ?

A. It consists in Prayer, Reading, and Meditation on the Word and Works of God.

Q. What is required farther in this Commandment ?

A. It requires that we rest from all servile and ordinary Employments.

Q. Why do Christians observe the first Day of the Week as a Sabbath, and not the seventh ?

A. Because on the first Day of the Week, Christ arose from the Dead.

Q. What Proof have you of this Practice of observing the first Day of the Week, as the Sabbath ?

A. From *Job. 20. 19.* *The same Day at Evening, being the first Day of the Week, when the Doors were shut, where the Disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you.*

Acts 20. 7. *Upon the first Day of the Week when the Disciples came together to break Bread, Paul preach'd unto them.*

Q. What

C. God ē an nī an a bfehl adnas Dē óy áirb?

F. An a noynaid, an a beic ag eiydecb breithne Moē, dá léaghad 7 da yennóir, an beic ag cur ádmolta óy áirb, 7 a nglacab na Sáenaimente.

C. God an a bfehl adnas Dē oiyioyall?

F. An a ngyde, leágtóirgē, agur an a ymuainēd ar breithir 7 ar oibgēca Dē.

C. God oile haiceantay ya naithneye?

F. Alithmbe yi, in do dēanam eomh-nhde ó gac hle yeirbir agur gnotrge gnatāca.

C. Creab fá geongmaid na Crioydaiže an cēad lá don tgyfmrh mur yáboid, 7 nac ē an ygecbmad lá congmhaid?

F. Fá mur dēirgib Crioyd ó mairbēd ar an gcēad lá don tgygecbmrh.

C. God ē an dgybad, atá agad don gnāt-ya congmalā an cēadlae don tgyfmrh mur yháboid?

Alf Eoin. 20. 19. Ar tgyf don tgyācnóna an lá yin fēin, an cēad lá don tgyfmrh, 7 ar mbeic do na doirgib dūnta, mur a mabadar na diocyobail cryn, deagla na Mūdaiže, thāine lōya, agur do yhear yē na lār, agur a dubairt yē miū; yiothchāin maille miū. Gnionh. 20. 7. Ar an gcēad lá don tgyafmrh, ar geyrnyugēd do na diocyobalaib a geyn a cēilē do bmygēd arain, do mihe Dól yennóir dáib.

C God

Q What is the Sum of what is required in these four first Commandments ?

A. To serve God truly all the Days of my life.

S E C T. IX:

Of our Duty towards our Neighbour, contain'd in the six last Commandments.

Q. **W**HAT is the fifth Commandment ?

A. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Q. What is required in this Commandment ?

A. I am required in it, To love, honour and Succour my Father and Mother ; to honour and obey the King, and all that are put in Authority under him ; to submit my self to all my Governours, Teachers, spiritual Pastors and Masters ; to order my self lowly and reverently to all my Betters.

Q How do you prove it your Duty to Love, Honour, and Succour your Father and Mother ?

A From *Mat. 15. 4.* God commanded, saying, Honour thy Father and Mother

Eph.

C. *God é rrm na neitgñ do haiteantam an
yna ceitne ceáb aitheye?*

F. *Seirbhyr do deanam do Dhia go fhringe
hle laete mo beata.*

AN IX: ROINN.

*Thrachdas air ar ndualgas dar gcombairfainn atá
curtha síos ann sna se haitheantais do deigh o-
nachá.*

C. **G**od í an crígeó haitne?

F. *Onópaig tátair 7 do máthá, ionáir go
ma fada do laete ar an tcalam, nó do beir
an tígenna do Dhia órt.*

C. *God haitentam ya naitneye?*

F. *Alitentam díom innte maá 7 mo máthá
do grádughaó donórughaó 7 ófurtaó. Onóir
7 umlaeo do tabáir don bhainríogam, 7 dá
méid atá a gceñar fhróte. Mhē fein dūm-
laghad do mo hle Stiuraisóthéoirib, té
gárgóirchib, doóairib rriomadáilte, agus
mhaigirib, mé fein díomcár go hghíriol
7 go hurramac do gac hle órne ír ferr ná
mé.*

C. *Cionar crútaighir, gur eóir órt hathá
7 do máthá do grádughaó, donórughaó, 7
ófurtaí?*

*Le Matthá. 15. 4. Thag Dia aithe, ag - áó,
onópaio hathá, 7 do mháthá.*

H

ep.

Eph. 6. 1. *Children, obey your Parents in the Lord, for this is right.*

1 Tim. 5. 4. *If any Widow have Children or Nephews, [Grand-Children] let them first learn to shew Piety [kindness] at home, and to requite their Parents ; for that is good and acceptable before God.*

Q How do you prove what the Parents Duty is towards their Children ?

A From Eph. 6. 4. *Ye Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.*

Heb. 12. 7. *What Son is he whom the Father chasteneth not.*

Q How do you prove it your Duty to honour and obey the King, and all that are put in authority under him ?

A From Rom. 13. 8. *Let every Soul be subject unto the higher Powers.*

Titus 3. 1. *Put them in mind to be subject to principalities and powers ; to obey Magistrates, to be ready to every good work.*

1 Pet. 2. 13, 14. *Submit your selves to every ordinance of Man for the Lords sake ; whether it be to the King as supreme, or unto Governours, or unto them that are sent by him for the Punishment of evil doers, and for the praise of them that do well.*

Q How do you prove it your Duty to submit your self to your spiritual Governours, Teachers, and Pastors ?

A From Heb. 13. 17. *Obey them that have the rule over you, and submit your selves, for they watch*

Ep. 6. 1. **A** elañ, bigib ómal dá buí naithrib
7 dá buí máithrib sa ttiúghna, óir is éoir go.
1 Tim. 5. 4. **A** a tá baintreabac ar bith, a gá
bfeil elañ, no elañ éloine, élnaioir foglém
ar ttiú ar iad fein táirbínab go dia gá an a
ttiútib, 7 ar maláit do tabáit dá ttiúmísteor-
aib: Oir is ní maíte gneimhírl go abfíadónaírl Dē.

C. Cloñay éruithaigir, god ē is éoir do na
haithreca deánamh dhá gelaí?

F. **A** Eph: 6. 4. **A** aithreca na bnoydaige
buí gelaí cum feirge; aed tógbaib yuar iad
a ttegar 7 a bfoiréioal an tiúghna. Eab.
12. 7. **C**ia an mac, naé ymaédaighean a
athair?

C. Cloñay éruithaigir, gur éoir bít or-
óir 7 umhlaí do thabáit don Uhamríogam, 7 dá
bfeil a eumhaí fíche?

R **A** Rom. 13. 8. **B**iaó gac ríle anam
umhal do na eumhaédaib atá ór a égn. Tit.
3. 1. **C**er a gertíne doib a beith umhal
duacéaránaib, 7 do eumhaédaib; Uinrim do t-
báit uatha, beith ullamh cum gac ríle de góibre.
1 Peab. 2: 13. 14. **B**igib umhal do gac ríle
eritúr dóna ar yon an tiúghna; ní hé amáin
don Rí, mar an tí ag a bfeil ádcéñay, aed do
na huafaránaib mar an gceáóna, mar an lué
eupéar uadéum bíogaltair ar luí na mígnóm,
7 cum málta lué na neibgnómh.

C. Cloñay égnib gur éoir bít thú fein
dumhlaíab dot uacéarántib, ttegarísteoirib,
7 ódaírib ypríadáilte?

F. **A** Eab. 13. 17: **T**abnaib umlaé do
luí buí tteópaíde, 7 írlib ríab fein [dáib:]

watch for your Souls, as they that must give account, that they may do it with joy, and not with grief, for that is unprofitable for you.

1 Tim. 5. 17 Let the Elders that rule well be counted worthy of double honour; especially they who labour in the Word and Doctrine.

Q How do you prove it the Duty of Servants to submit to their Masters?

A From Eph. 6. 5. 6. Servants, be obedient to them that are your Masters, according to the Lord, with Fear and Trembling in Singleness of Heart, as unto Christ: Not with Eye service, as Men pleasers but as the Servants of Christ, doing the Will of God from the Heart.

Tit. 2. 9, 10. Exhort Servants to be obedient unto their own Masters, and to please them well in all Things; not answering again; not purloining, but shewing all good Fidelity, that they may adorn the Doctrine of God our Saviour in all Things.

1 Pet. 2. 18. Servants be subject to your Masters with all Fear, not only to the good and gentle, but also to the froward.

Q How do you prove the Duty of Masters towards their Servants?

A From Col. 4. 1. Masters, give unto your Servants that which is just and equal, knowing that ye also have a Master in Heaven.

Eph,

Oir bíodh fíad ag fáire buir nenanamh, mur an
 luf beánar eunógar uathu, cum go do bēanamh
 dáib maille ré gáirdeáir, 7 ní hé ré hoynaidib,
 oir i r nēmhtchábéé dibyí go. 1 Tim. 5. 17.
 Na rinnyir nágalaigēer go maith, bíod mēf
 orra gur fíu onóir dúbalta iad: Go mox-
 mhóir an lúed írótharigēer ran brēithir, 7 a
 ttegar.

C. Cionar dērbá, gur eóir do r hēiribiyib
 beir umhal dá maigiytirib?

2ly Eph. 6: 5. 6. A r hērbónraigē bigiō
 umhal dá buir maigiytirib, do réir na feóla,
 maille ré fáitcior, 7 lé emioctnugad bpior-
 glaine buir gēroibéé, amhail do Chriofod, ní
 hag dñamh rēirbiye don tynl, mur an luf
 do ní toil na nōime, acd mur r hērbónraigib
 Chriofod, ag bēanamh toile dē ó ehoide.
 Tit. 2. 9, 10. Tegar: ná rērbónraigē fá
 beir umhal dá maigiytirib, fá ná toil do
 dñamh rna hyle neitib; gan eir a nágair a
 mbriatāir, gan rōn ní dá gēro do tēaltóg
 uatā, acd a nyle eoingioll maith do tairbēanad
 dóib: Ionar, go ndēanaidiy tēgar: dē ar
 ylānrōthēora taithnēmhaē ar gac rōncor
 1 Pēo. 2. 18. A r hērbónraigē bigiō umhal
 dá buir maigiytirib maille rir a nyle aicēlor,
 ní hēó a mhaín do na maith dēgēroibéé, achd
 fōr do na dnoēmhaigiytirib.

C. Cionar ēruatāoir dualgar mhaigiytē
 réé dá rērbónraigib.

F lé Col. 4. 1. A maigiytirib, deánad
 eóir 7 eomhtrom ré buir rērbónraigib, ar
 mbeir fēra agair, go bērl maigiyoir agair

Eph. 6: 9. Ye Masters, do the same things unto them, forbearing threatening, knowing that your Master also is in Heaven; neither is there respect of Persons with him.

Q How do you prove it your Duty to order your self lowly and reverently to all your Betters?

A From 1 Pet. 5. 5. Ye younger submit your selves unto the Elder.

Eph 5. 21. Submitting your selves one to another in the fear of God.

Q What is the Sixth Commandment?

A. Thou shalt do no Murder?

Q What is the Sin forbidden in this Commandment?

A The Sin of Murder, or the wilful killing of our Neighbour.

Q What is required in this Commandment?

A. To love my Neighbour as my self, and to do unto all Men as I would they should do unto me, to hurt no Body by Word or Deed; and to bear no malice nor hatred in my heart.

Q How do you prove it your Duty to love your Neighbour as your self?

A From Jam. 2. 8. If ye fulfil the Royal Law, according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well.

Joh. 13. 34. A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Q. How

fēin mun an gceadna ar fēin. Eph. 6. 9. a maigiridib, deánadúre na neite ceadna bollsion, ag cur bagá ar geúl, ar mbeir fēra agaid, go bñrl búr maigiridín fēin ar nēmh mun an gceadna, 7 nac bñrl fēadain do pēn-
roin fēd a cēile aige.

C. Cionar cruataigir, gur eolr dñt thū fēin diomcar go himal 7 omóidēc don dñtñg ir fēdñr ná tū fēin?

F lē 1 pēd. 5. 5. a dñine óga, tugad umla do na rññirib.

Eph 5. 21. Ag deánam amlaíra dá cēile a nēgla Dē.

C. God i an rēlyēd haitne?

F. Nl deánfá dūnmarbad ar bñch.

C God ē an pēad tá toirnirgthe ra haitne?

F Pēad an dūnmarbad, nó marbad ar geomarran-dár tcoil.

C God haitēntar ra haitne?

F 2llo comarra do grádugas mun mē fēin, 7 deánam do gac rle dñinib, mun bud mian lēm iad do deánam dām; gan dioḡmáil do deánam dñinīgē lē bñēitir nó lē gñlom, 7 gan miorḡair nó fuat diomcar um énoide.

C. Cionar cruataigir gur eolr dñt do comarra grábad mun tū fēin.

lē Séam. 2. 8. Da geomlióna rñb an nēf rñōga do fēin an rēriortñr, gráidib do comarra mun tū fēin, ir maic do nī rñb ē: Goin 13. 34. Do beirim aítne nuad dñb, gráidib a cēile; mun do gráidib mñr rñb, gráidib fēin a cēile amlaib rñn.

Q How do you prove it your Duty to do to all Men, as you would they should do unto you?

A From *Mat. 7. 12.* All Things whatsoever ye would that Men should do to you, do you even so to them.

1 *Luke 6. 31.* As ye would that men should do to you, do ye also to them likewise.

Q How do you prove it your Duty to hurt no body by word or deed?

A From *Rom. 12. 17, 18.* Recompence to no Man evil for evil. If it be possible as much as lieth in you, live peaceably with all men.

Ephes. 4. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.

Q How do you prove it your Duty to bear no malice nor hatred in your Heart?

A. From *Col. 3. 8.* Put off all these, anger, wrath, malice.

1 *Job. 3. 15.* Whosoever hateth his Brother, is a Murderer; and ye know, that no Murderer hath eternal Life abiding in him.

Eph. 4. 26. Let not the Sun go down upon your Wrath.

Q What is the Seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is forbidden in this Commandment?

A The acting any manner of Uncleanness, and the encouraging any Desire of, and inclination to it.

Q What

C Cloñay dērbā. Gur eóir dēt dēnam dō
gac rle dēne, mur bá mian lēt iad do dēa-
nam dēt.

F 2ly 2lyt, 7. 12. Gac rle nī buō mian lib
dōine do dēanam dīb. dēanaibye a leicidē
dāibylion mur an gēāōna

Lue. 6. 31. 2lyr i r t il nīb dōine do dēa-
nam dīb, dēanaibye mur an gēāōna dōibylion.

C Cloñay dērbā gur eóir dēt, gan dīt do
dēanam dōndōne lē brētir, nó lē gūm?

F 2ly Rom. 12. 17, 18. Má dēanaib ole a
nagaib rle an rōingē. 2lyr fēidir ē, an mēid
tīg dībye dē, biōd rōtēam agais nīr na
hrle dōimib. Eph. 4. 31. Biōd gac rle fēn-
bāy, agur gac aingwēf, agur gac fēfē,
7 gac gēnēta, agur gac iōtōmāō an na
tōgail uais.

C Cloñay dērbā gur eóir dēt, gan mior?
Gair nā fuat Oimēan an do cōoibē.

F. Col. 3. 8. Cēnib uais na nēteye rle,
fēfē, bēnbe, dōoicēnē. I Eóir 3. 15. Cibe
nēc fuatīgēr a dērbācāc, i fēn dūnmārb-
ta ē; agur atā fīor agais, nāc dēanan
an bēta mārēanac eomnēde a bēfē dūnmārb-
ta an bīt. Eph. 4. 26. Na mēēō bīr bēfēfē
go dul na gēine fōi.

C God i an fēfēmaō aīne?

F Nī dēanfā dōaltmanay.

C God ē tōimiygthear ya naitē-
neye?

F Gēnē an bīt nēinglōine do dēnamh, 7 cō-
tugāō aīnimāin, agur clōnāib cēge.

Q. What is required in this Commandment?

A. To keep my Body in Temperance, Soberness, and Chastity.

Q How do you prove it your Duty to keep your Body in Temperance and Soberness?

A From Luke 21. 34. Take heed to your selves, lest at any time your hearts be overcharg'd with surfeiting and drunkenness, and cares of this life.

Rom. 13. 13. Let us walk honestly as in the day, not in rioting and drunkenness.

Eph. 5. 18. Be not drunk with wine, wherein is excess.

Q How do you prove it your Duty to keep your Body in Chastity?

A From 1 Thess. 4. 7. God hath not called us to uncleanness, but unto holiness.

1 Cor. 6. 18. Flee Fornication: He that committeth Fornication, sinneth against his own Body.

Eph. 5. 5. This ye know, that no whoremonger, nor unclean person, hath any inheritance in the Kingdom of Christ, and of God

Heb. 13. 14. Whoremongers and Adulterers God will judge.

Col. 3. 8. —put—filthy communication out of your Mouth.

Q What is the Eighth Commandment?

A. Thou shalt not steal?

Q What is forbidden in this Commandment?

A The

C. God haitēntan ya haitneye?

F 2ho corp do congimail a megarvāf, a roevaidēf aguy a ngenmētēf.

C Cioñay vērbdū hup eóin dēt do corp do congimail a megarvāf, 7 a roevaidēf.

F Iē Luc. 21. 34. Tabvaidū hup nge vībh fēin, dēgla ho mbiaō yib tnomēroioēc uā an bit ó ērōf, 7 ó mīgē 7 ó mócūpamaib na bēcayā. Rom. 13. 13. Siublam ho eubaidū amail ya ló, nī a gērōf, nó a mīgē. Eph. 5. 18. Ma biōib an mīgē ó fion an a bērl ērōf.

C. Cioñay ēmētāigir, hup eóin dēt do corp do congimail a ngenmētēf?

F Iē 1 Ther. 4. 7. Nī cum nēmglōine do hōin Diayīn, aī cum mōmēhāf. 1 Cor. 6. 18. Sēēz naib ytriorācay: an tī do nī ytriorācay, do nī yē pēcāō a naōaib a ērōf fēin. Eph. 5. 5. Alā a fīor ro agaid, naē bērl oioēf a Riōēf Chriōyō, 7 Dē ag ytriorēg an bit, nó ag dēne jāntāc. Eab. 13. 4. Dhēaraidh Diabreit an luf na dētēye, aguy a nadaltanaiy. Col. 3. 8. Cēriō comāō yalāc ay hup mbēil.

C God i an tofmaō aīne?

F Nī dēnā goib.

C God toymīgētior yā haitneye?

A The taking away, or detaining from another by Force, or Deceit, that which is his Right.

Q What is required of you in this Commandment?

A. I am required ~~To~~ be true and just in all my Dealings, to keep my hands from picking and stealing, to learn and labour to get my own living, and to do my Duty in that State of Life unto which it shall please God to call me.

Q How do you prove it your Duty to be true and just in all your Dealings?

A From Rom. 3. 7, 8. Render to all their Dues, owe no Man any Thing.

Levit. 25. 14, If thou sell ought unto thy Neighbour, or buyest ought of thy Neighbour's Hand, ye shall not oppress one another.

Jer. 22. 13. Wo to him who buildeth his House by Unrighteousness, and his Chambers by Wrong: who useth his Neighbour's Service without Wages.

Q How do you prove it your Duty to keep your Hands, &c?

A From Eph. 4. 28. Let him that stole, steal no more.

1 Thess. 4. 6. That no Man go beyond, and defraud his Brother in any Matter.

Q How do you prove it your Duty to learn and labour to get your own Living honestly, in that State, &c?

A From

F 2l éert fēin do bpeit, nó congmhail ó
 órne oile trē fóirneert, nó mēlltóirēf.

C God haitēntar dhíot ya naitneye?

F. 2litēntar díom beith, fírinēc agur
 éert aī mīle cūnraó: 2ho lámha óo cong-
 mál ó píoééēf agur ó gáothēēf: foglrm 7
 rōtar do dhēanamh cum mo becha ófágail go
 eneyda, 7 dhēanamh mur 1f dual damh aī ya
 ytaib beca, cum ar man lē Dia mo gām.

C Cioñar éruataigir, gur eóir órt beith
 fíor agur éert aī do cōnarchaib hle?

F. 2ly Rom. 13. 7, 8. Tabraib a ndualgar
 do na hīle dhōimib; na bíóó fíáca ag rōinēc
 oraib. lebit. 25. 14. 2ha rēean tū rōiní nēd
 cōmharyān, nó ma éxncān tū rōiní ar láimh do
 cōmharyān, nī yáineócthōi a céile.

1er. 22. 13. 2l mhāg don tí do nī fóirneēó
 a thige nē hēigēert, agur a yēompadhadh nē
 hēageóraib, glaeaf feirbís a cōmharyān gan
 tuamardal.

C Cioñar óerbā, gur eóir órt do lámha
 congmhail ó píoééēf agur ó gáothēh-
 eaf?

F lē ep. 4. 28. 2ln tí do mīne goib na ga-
 dadh móra mhó. 1 Ther. 4 6. San lezrom
 nó mēbal do dhēanamh ar a dhēarbáthā.

C Cioñar éruataigir gur eóir órt foglaim
 agur rōthar do dhēanamh cum do becha
 fēin ófágail go eneyda aī ya ytaibyrin, 7c?

A From Eph. 4. 28. Rather let him labour, working with his Hands the Thing which is good.

1 Theff. 4. 11. That ye study to be quiet, and to do your own Business, and to work with your own Hands.

2 Theff. 3. 12. We command, and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own Bread.

Q How do you prove it your Dury to relieve the Poor, according to the State of Life in which you are placed?

A From Luke 11. 41. Give Alms of such Things as ye have.

Acts 20. 35. Ye ought to support the weak; and to remember the Words of the Lord Jesus, how he said, It is more blessed to give, than to receive.

Eph. 4. 28. Let him labour, working with his Hands, that he may have to give to him that needeth.

Q What is the Ninth Commandment?

A. Thou shalt not bear false Witness against thy Neighbour.

Q What is the Sin here forbidden?

A The unjust Accusation of any body, whether on Oath, or otherwise.

Q How do you prove that this is forbidden you?

A From Luke 3. 14. Neither accuse any falsely.

Q What

F 2^{ly} Eph. 4. 28. Go mado luaithe déana
 yé rōthar ag oibneadh maitheara nē na
 lámhuib fēin. 1 Thep. 4. 11. Dhur ndiccioll
 do déanam nē beith eirh, agus nē bur ngnō-
 thrēib fēin do déanam, agus lé rōthnadhach
 dib nē bur lámh fēin. 2 Thep. 3. 12. Beir-
 mib fógra, agus ianmūd oirēa, tē ar Tig-
 earra lōra Cuiōrd, a nārān fēin dīte dōib, ag
 rōthnadhach, maille nē yuabneay.

C Cionar dearbair, gur cōir dhēt fur-
 tar do thabāt do na bōraib, do nēir na
 ytaide beatha an a bērlir ?

F lé Luc. 11. 41. Tabraidh dēne uab do
 na neithib atā lātā agais. Sniōmh. 20. 35.
 1st cōir dhōib congnam leir na hanbpanaib; 7
 briathra an Tigearra lōra do ērimead, mur
 a dubāt yē, 1st mó 1st beandige nī do thab-
 āt nā do glaeadh. Eph. 4. 28. Go mado luai-
 the dhēanar yé rōthar ag oibneadhach mai-
 theara nē na lámh fēin, ionar go mbiaidh
 nī aige, nē thabāt don tī ar a bērl maoboa-
 nar.

C God i a nōidheadh aithne ?

F Nī dhēanpā fiahnēyri bēirge a naāidh
 do cōmaran.

C God ē an peacach toirmighear ann
 yō ?

F Agna neamceart ar dhēne ar biē, mado
 fōi mionā, nō ar modh oile.

C Cionar dhearbā, go bērl yō toirmig-
 the oir ?

F 2^{ly} Luc. 3. 14. Ná haāpāib dhēne ar biē
 go hēageorac.

Q What is required in this Commandment?

A. To keep my Tongue from evil-speaking, lying, and slandering, to Vindicate my Neighbour, when I know he is wrong'd; and to judge the most charitably of others.

Q How do you prove it your Duty, to keep your Tongue from evil speaking, and slandering?

A From *Jam. 1. 26:* If any Man among you seem to be religious, and bridleth not his Tongue, this Mans Religion is vain.

Titus 3. 2. Speak evil of no Man.

Jam. 4. 11. Speak not evil one of another.

Q How do you prove it your Duty to keep your Tongue from Lying?

A From *Eph. 4. 25.* Putting away Lying, speak every Man truth with his neighbour; for we are members one of another.

Col. 3. 9. Lie not one to another.

Rev. 21. 8. All Lyars shall have their part in the Lake which burneth with fire and brimstone.

Q How do you prove that you ought to judge charitably of others?

A From *Mat. 7. 1.* Judge not, that ye be not judged.

1 Cor. 13. 5, Charity thinketh no evil.

Q What is the Tenth Commandment?

A. Thou shalt not covet thy Neighbour's House, Thou shalt not covet thy Neighbour's
Wife,

C God hailtēntar ya naitēneye ?

F 2^{ho} tēnga do cōngbail ó bhoé caint, ó bñeagais, agus ó rgañlais, mo cōmarra do cōyaint, a nuá i^r fēy dām go bñl ēgeōir dā dēanam á ; agus an mey i^r carēañais do beic agam ar dōimib eile.

C Cioñar dērbá, gur cóir dñt do tēnga a cōngbail ó bhoé caint agus ó rgañlais ?

F lē Seám. 1. 26. 2^{ha} tá cōmēc ēdñais lēn cōymñl a beic mágailta [agus] nac gēn-
nēñ rñian nē na tēngais, i^r dōimcōin mágail an tīye.

Tic. 3. 2. San nēc an bit dā mairlūgāb.
Seám. 4. 11. Ná labñais go hole an a cēile.

C Cioñar dērbá, gur cóir dñt do tēnga cōngmail ó bñeagais ?

F 2^{ly} Eph 4. 25. 2^{ly} nōglāb mīr an mñrēis dñb, labñad gāc cōn agais a nñmñe nē na cōmarñain : Oim i^r baill dā cēile rññ. Col. 3. 9. Ná dēanais bñeag nē cēile. Tair. 21. 8. Do gēbais a nñle bñeagāe a gēñd ya loé atā an dēnglāyāb do tēine agus do nñb.

C Cioñar dērbá gur cóir dñt mey carē-
tānāc do beic agad an dōimib oile ?

F 2^{ly} 2^{ha}ta. 7. 1. Ná beimib bñēt, do cum nac bēañtaoi bñēt oñais. 1 Cor. 13. 5. Nī rñuamēñ an gñāb an a nōle.

C God i an dēicēb aītne ?

F Nī rññtēoēa tū tīg do cōmarñan, nī rññtēoēa tū bēñ do cōmarñan, nā óglāc do

Wife, nor his Servant, nor his Maid, nor his Or, nor his Als, nor any thing that is his.

Q What is the Sin forbidden in this Commandment?

A. I am forbidden to covet, or desire to get other Mens Goods, by any indirect Means: I am not to entertain so much as the Thoughts of doing any thing that can be supposed to be to the prejudice of my Neighbour.

Q How do you prove it your Duty not to covet nor desire other Mens Goods?

A From Luke 12. 15. *Take heed, and beware of Covetousness.*

Heb 13. 5. *Let your Conversation be without Covetousness.*

Acts 20. 33. *I have coveted no Man's Silver, or Gold, or Apparel*

Q What is required in this Commandment?

A I am required to be content in my present State and Condition.

Q How do you prove this to be your Duty?

A From Phil. 4. 11. *I have learned, in whatsoever state I am, therewith to be content.*

1 Tim 6. 8. *Having Food and Raiment, let us be therewith content.*

Heb. 13. 5. *Be content with such Things as ye have.*

Q The Commandments, as you have repeated them, are Ten; How then are they said by our Saviour, Matthew 22. to be Two?

A They

κοιμῆσαι, ἢ αὐτὸν ἀποκτεῖν, ἢ αὐτὸν ἀφαι-
 ρῆσαι, ἢ ἐν ἑαυτῷ τοῦ κοιμῆσαι.

C ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης?

F Ὁ Θεὸς ποιητὴς τῆς γῆς καὶ τῆς θάλασσης οὐκ
 ἐστὶν ὁ ποιητὴς τῆς θάλασσης, ἀλλ' ὁ ποιητὴς τῆς
 γῆς, ὅτι ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης, ὅτι ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ
 τῆς θάλασσης.

C Οὐκ ἐστὶν ὁ Θεὸς ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης οὐκ ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης?

F Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ
 τῆς θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς
 καὶ τῆς θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς
 γῆς καὶ τῆς θάλασσης.

C ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης?

F Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ
 τῆς θάλασσης.

C Οὐκ ἐστὶν ὁ Θεὸς ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης?

F Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ
 τῆς θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς
 καὶ τῆς θάλασσης. Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς
 γῆς καὶ τῆς θάλασσης.

C Ὁ Θεὸς ἐστὶν ὁ ποιητὴς τῆς γῆς καὶ τῆς
 θάλασσης, καὶ ὁ ποιητὴς τῆς γῆς καὶ τῆς θάλασσης,
 καὶ ὁ ποιητὴς τῆς γῆς καὶ τῆς θάλασσης, καὶ ὁ
 ποιητὴς τῆς γῆς καὶ τῆς θάλασσης.

F Ὁ Θεὸς

A They are said to be Two, as they are divided into two Tables, containing my Duty towards God, and my Duty towards my Neighbour.

Q. What is thy Duty towards God?

A. My Duty towards God is, to believe in him, to fear him, and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength, to Worship him, to give him Thanks, to put my whole Trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the Days of my Life.

Q. What is thy Duty towards thy Neighbour?

A. My Duty towards my Neighbour, is to love him as my self, and to do unto all Men as I would they should do unto me, to love, honour, and succour my Father and Mother, to honour and obey the King, and all that are put in Authority under him, to submit my self to all my Governours, Teachers, Spiritual Pastors, and Masters, to order my self lowly and reverently to all my Betters; to hurt no Body by Word or Deed; to be true and just in all my Dealings; to bear no Malice nor Hatred in my Heart; to keep my Hands from Picking and Srealing; and my Tongue from Evil-speaking, Lying, and Slandering;; to keep my Body in Temperance, Sobriety, and Chastity; not to co-
ve

F. Dén̄tar gur dhá aicne iad, an mbeir
naínta a ndá clár, an a bfuil mo bualgar do
dhia, 7 mo bualgar dom comarraig.

C. God é do bualgar do dhia?

F. Iyē mo bualgar do dhia eirideim an,
egla beir oram noime, a gnabugab lē mo
croidē rle, lē mīn̄cīn rle, lē manam rle, 7 lē
mo n̄ert rle; a ad̄rab, b̄n̄d̄gar do tab̄at
dó, mo d̄oig rle do cur an, gairm do d̄eanam
d̄, a airm n̄om̄ta 7 a f̄ocal don̄orab, agur
reirb̄ir go f̄ir̄n̄ḡ do d̄eanam d̄o an f̄eō mo
b̄eā rle.

C. God é do bualgar do comarraig?

F. Iyē mo bualgar dom comarraig, a gr̄ad̄ab
mur mē f̄eīn, 7 d̄eanam do gac rle d̄r̄ne mur
buō mian lem iad do d̄eanam d̄am. 2h̄at̄d̄ 7
mo m̄at̄d̄ do gr̄ad̄ab, don̄orub̄ab 7 d̄f̄ar̄tar̄.
On̄oir 7 amlach̄ do tab̄at don bhain̄iōḡam,
agur d̄a m̄eīd̄ at̄a a ḡēn̄ar f̄r̄b̄te. 2h̄e f̄eīn
d̄amlagab do m̄rle r̄cl̄ur̄aiḡteoir̄ib̄, t̄ēgar̄ḡ-
tor̄aib̄, r̄ō̄ḡib̄ r̄p̄ior̄ad̄ail̄te, 7 m̄aiḡir̄t̄ir̄ib̄;
mē f̄eīn diom̄car go h̄r̄m̄ior̄ioll 7 go h̄ur̄nam̄ac
do gac rle d̄r̄ne iy f̄er̄r n̄a mē; Gan dioḡb̄ail
do d̄eanamh d̄oīn̄ḡ lē b̄r̄eītir̄ no lē ḡn̄iomh;
beir̄ f̄ir̄n̄ḡ agur c̄ert̄ an m̄rle eun̄rab̄; Gan
m̄ior̄gar̄ n̄o f̄uat̄ diom̄car um c̄roidē; 2h̄o
l̄am̄ha do c̄onḡmh̄ail ó p̄ioēḡēc̄, 7 ó ḡad̄n̄ḡēr̄;
agar mo t̄enḡa ó d̄rōc̄ lab̄at, ó b̄r̄eīḡ 7 ó
r̄ḡan̄ail; 2h̄o c̄orp do c̄onḡb̄ail a m̄er̄ar̄b̄ar̄,
a r̄oer̄n̄ḡēc̄ agur a n̄ḡer̄m̄n̄ḡēc̄. Gan
m̄ōin

bet or desire other Mens Goods, but to learn and labour traly to get my own Living, and to do my Duty in that state of life, unto which it shall please God to call me.

P A R T IV.

The Christian Prayer.

S E C T. X.

Of the Lord's Prayer.

Car. **M**y good Child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligenc Prayer; let me hear therefore if thou canst say the Lord's Prayer.

A. Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation, But deliver us from Evil.
For

móin dóineadh oile do rhamtughadh, nó
 dianrúð; ar foghlam agus rútar do déanamh
 cum mo béta d'fágáil go enyda, 7 déanamh
 mur is dual damh an ra rtaid béta, cum ar
 mian le Dia mo gáim.

A N I V C U I D.

A Rornaig Chríofdaighe.

2ln X. R O I N N.

Doraid an Tighearna.

C. **M**O leimib mhaic, bíob fíor agad, naé
 b'fírl ar do cumach na neiteye do
 déanamh uait féin, na ríubal a. naicéndaib
 Dé, agus yeirbír do déanamh do gan a ghráir
 speisialtayan, ní caitefir d'foglán gac ríle úg
 iannais le ornaig dúbacdaib, ríme yin léig
 dámh a éloy, an b'eadg oráid an tigeirna do
 ráid?

F. 2ln Maic atá ar nómh, nómhcar hainm.
 Tigé do ríogad. Deántar do toil ar
 talamh, mur nítor ar nómh Tabg d'íh a
 nuó ar naran l'etémhrl. Agus maic d'íh ar
 ceionta, mur mhaicmíone dáib do éiontaiger
 ar na gáib. Agus na tpe naib in cum eataig-
 te; acó ríor in ó ole. Oir is l'et a ríogaf,

For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Q. Why do you call it the Lord's Prayer ?

A. Because our Lord Jesus Christ was the Author or Composer of it.

Q. How does it appear that we are directed to use this Prayer ?

A. From *Mat. 6. 9.* *After this manner pray ye.*

Luke 11. 2. *When ye pray, say, Our Father, &c*

Q. What desires thou of God in this Prayer ?

A. I desire my Lord God our heavenly Father, who is the Giver of all Goodness, to send his Grace unto me, and to all People, that we may worship him, serve him, and obey him as we ought to do ; and I pray unto God that he may send us all things that be needful both for our Souls and Bodies ; and that he will be merciful unto us, and forgive us our Sins ; and that it will please him to save and defend us in all Dangers, ghostly and bodily ; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death : And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ, and therefore I say, Amen. So be it.

Q. What are the general Parts of this Prayer ?

A They

7 a eumhačb, 7 a glóir, go brátc 7 go brátc,
amén.

C. Creáð fá ngoirir óráid an tigeirna
dhi?

F. Fā mupdeb ē ar ttiḡerna lōga Crioḡo
bā hūḡdar no bā dēantōir dhi.

Շո՞ւք ե՞ս մարդ բոլոր ճո՞ւրիկ աստուծո՞ւնին
 նշան ածնանի ծո ո՞րանո՞ւր:

F ar Mat. 6. 9. Deánaiðye þun nokkige
mun yo. Luc. 11. 2. A nuð do ðeantoi urnaige,
abnaið, ar Natð, 7c,

Ε ὁὖν ἰαμναγ τῷ ἀνδρίᾳ γὰρ πόρῃιδε;

ƿ ƿαρρημ αρ μο τιγγηνα Δια, αρ Ναταρ
 ημδα, ατα να τιολαιτεοιρ α ηηλε μhairιγ,
 α ημάρα εμρ εζαμ ƿεμ, 7 εμρ ζαε ηλε οηηε,
 εμρ ζο ηοληαμ αομαδ, ƿειρβιγ 7 υμλαγ δό, μμρ ιγ
 εοιρ οηηη : 7 ζηοιμ Οια, ζαε ηλε ηειτε ταβαμτ
 οηηη ƿοι ƿιαγ αναε δαρ ηανμαηαιδ μαμω 7 δαρ
 ζεομρ ηδ; 7 ζομβειτ γε τμόεζεε δμην, αδυγ
 ζο μαιτεεδ οηηη αρ ƿρεεαιδε; 7 ζο μαδ τοιλ
 leiγ αρ γάβαιλ, 7 αρ ζεογαιντ αη ζαε ηλε
 εοηταιβζετ γριομαιβ 7 εολνα; 7 ζο ζεημδεο-
 εαδ ιη ο ζαε ηλε ƿρεαδ 7 μηιοζμαγμηηλε, 7 ορ
 ηάμhairδ γριομαδάιλτε, 7 ο βαγ γιομρ ηδε : 7
 ατα δοιζ αζαμ ζο ηοληαιδ γο, δά τμόεζε 7
 δά μhairτεγ, τρε αρ τιγγηνα ιόγα Cμίογο,
 αδυγ ημε γην α δειμμ. 2μην. Ζο ƿαιδ μμρ
 γην.

c. Έοδ ιαδ μαηα γενεράιτε ηα λόράιβερε?

K

F τρι

A. They are Three, *viz.* the Preface, the Petitions, and the Conclusion.

Q. What is the Preface?

A. *Our Father which art in Heaven.*

Q. What does this teach us?

A. It teaches us whom we are to pray to, and with what Frame of Spirit we should pray.

Q. Whom does it teach us to pray unto?

A. It teaches us to pray unto God only.

Q. What Frame of Spirit does it teach us to pray with?

A. It teaches us to pray with Reverence, Charity, and Confidence.

Q. How does it direct us to pray with Reverence?

A. Because as God is our *Heavenly Father*, he must be invested with Authority, Majesty and Power, to require Respect from us.

Q. How does it direct us to pray with Charity?

A. Because it requires us to pray for others, as well as our selves; and therefore we say, not *My Father*, but *Our Father*.

Q. How does it direct us to pray with Confidence?

A. Because it represents God as the *Giver of all Goodness*, and one whom we may claim a particular Interest in, as being *Our Father*.

Q. How many Petitions are there in the Lord's Prayer?

A. Six

(III)

Ἐπὶ τὴν ἀλὼν, ἔθνη, ἀνθρώπων, καὶ ἁγίων.
ἐκκλησίᾳ, 7 ἀνθρώπων.

C'è Dio e an brollàc?

F 24r Matq a tá ar nemb.

Ἡ δὲ ὁδοὺς ἡμετέρας οὐκ ἔστιν ὁδοὺς ὁδοῦ?

F ʒegargan̄ cīa dāp cōip ūṛṇ̄ aṇ noṛnaṭṣ
 dēanām, 7 god ē an tullmādaṣ ɣpṛonaṭṣ
 lē aṇ cōip ūṛṇ̄ a dēanām.

C. Cé dó tteagairgan ar n-ordú déanam?

F Ồo Ồhĩa ămăin.

C God é an t-úllmhuas i gcríocháilte, lé
 teagaisc an oirniú de dhéanam?

ƒ Ƨgaggaris opnaige oo dēanam lē uimlā,
 lē capčanā, 7 lē dōbār.

C. Cionář ořízef m' eum opnaige b'eanam
le uinlař?

F' 2l^a a h^aabbar, mur i^a ē oīa a^a Ma^aair
n^agīda, go h^aairfe rē ādarā^a, mōrbā^a 7 cum-
a^a b^air aīge, rē h^airim diarraidh uam.

C. Cioară bănuiesc în cum ornaie do vînam
le cartanar?

F. Fămur țărâșor orășin grăde bădănău an
bădănău oile mur bădănău orășin păm, 7 țme rin
țerimă an Măță, 7 ni mo dăță.

C. Cioară Simțer în cum oțnățe do elnăin
lă dăcăr ?

F. Fá mur táirbínay dia duíh mur
tioblaiceteoyr gac hle maitegra, 7 mar tón an
an fēidoyr lín cept rperialta dagra, an mbeic
Natē agaiñ dó.

Α. Γιατί είδατε ατμήματα από το αέριο;

A. Six.

Q. What desirest thou of God in these Petitions?

A. In the three first, I desire that God may be glorified, by our Worshipping him, serving him, and obeying him as we ought to do; and in the other three, that our Wants may be supplied.

Q. What is the first Petition?

A. *Hallowed be thy Name.*

Q. What is meant, by Hal'owing of God's Name?

A. By it is meant, the treating of God himself, and whatever relates to him, after an Holy manner.

Q. What do you pray for in this Petition?

A. I pray that God may be Honoured by us, and all Men, in every thing; and that he would enable us to promote the Honour of his Name by an Holy, Useful and Exemplary Life and Conversation.

Q. What is the second Petition?

A. *Thy Kingdom come.*

Q. What is meant by the Kingdom of God?

A. His Sovereign Authority in the World, the power of his Grace in the Church, and the perfection of Glory in Heaven.

Q. What do you mean in praying for the coming of this Kingdom?

A. I pray that God would rule in our Hearts, and enlarge the Christian Church, by destroying the power of Sin and Satan; and that he would hasten his Kingdom of Glory.

Q. What

F. Al rē.

C. God iarray tū ar Ohla aṇ yna haččrṇge-
dara?

F. Alṇ yna tpi cēad aččrṇgeđa iarraim ōla
beir dā gloriŭgās, lē iṇ do beir dā adras,
ag dēanam yeirbiye dō, 7 ag umluḡas dō, muṇ
iṇ dual dṛṇ a dēnam. 7 an yna tpi aččrṇgeđa
oile, iarrmōid fortaṇ dāṇ mīaṭanaṇ.

C. God i an cēad aččrṇge?

F. Mōmčar hainm.

C. God ciallṇgčṇ lē nōmhach anma Dē?

F. Ciallṇgčṇ leiṇ tṇāṇ ar Ohla fēl, 7
ar ḡac nī bēnaṇ leiṇ ar mhod nōmhčā.

C. God ē ḡṇdhiṇ yā naččrṇgeṇe?

F. ḡṇdīm yīne 7 ḡac ṇle dṛṇe donórudās
Dē aṇ ḡac ṇle neirib, 7 go tṇubras yē ae-
mṇ dṛṇ onolṇ anma do cūṇ ar a haḡaib
lē beačā nōmhčā, čairbiḡ agur nē beigeyionē
plāiribh.

C. God i an dara haččrṇge?

F. Go tṇigib do nīgēchd.

C. God ciallṇgčṇ lē nīgēčd Mōē?

F. Alinōceañay aṇ ya tṇōḡal, eumhaehd a
ḡṇāṇ ya neaḡlāiṇ, agur iomlāine glōiṇe ar
neamh.

C. God ciallṇdhiṇ lē ḡṇde an nīgēčdoro do
tēchd?

F. ḡṇdīm ōla beir ag yclurās aṇ ar
ḡemōiḡib, 7 go lētnōčās a neḡlāiṇ Chriṇ-
daige, nē yḡmōṇas cūmāčd an pēcaib, 7 an
Diabail, 7 go luatōčās a nīgēčd glōiṇe.

Q. What is the third Petition?

A. Thy Will be done, &c.

Q. What do you mean by the Will of God?

A. Whatsoever he hath promised or commanded in his Word, or does inflict in the course of his Providence.

Q. What then do you pray for in this Petition?

A. I pray that God will accomplish, in his good time, whatever he has promised, and make me, and all the World, to submit to, and serve him with our utmost care and diligence, as the Angels and Saints do in Heaven.

Q. What is the fourth Petition?

A. Give us this Day our daily Bread.

Q. What is meant by *Daily Bread*?

A. That which is every Day necessary for our Subsistence, and convenient for our Comfort.

Q. Why do you every Day pray, *Give us this Day*?

A. Because we every Day depend upon God for the supply of what we want, and for the blessing of what we have.

Q. Is this all you pray for in this Petition, that which is necessary and convenient for the Bodies?

A. No, Bread is sometimes used in a spiritual Sense; accordingly I pray that God will send us all things that be necessary for our Souls.

Q. What

c. Ʒoo čallŋŋin nē toil ðē ?

F. Gis be an bič do žell yē nō daičin yē
an a brēičin, no čhrioy yē opaiñ a mēm
foruōde.

C. 𐌲𐌿𐌳𐌹𐌸𐌰 𐌸𐌴𐌳𐌺𐌰 𐌺𐌰𐌶𐌵𐌹𐌸𐌾𐌰?

F. Ʒrōim Dia do cōmilionadō aī am maīc
fēin, Ʒrōbē ar bič do Ʒēll yē, 7 Ʒo tciubnādō
fā dēna opamya, aƷur ar an tycōgal hle,
umlaƷ 7 yeipbīr do dēanamh dō, leiƷ a
Ʒēupam 7 a dūbnaƷ iƷ mō iƷ fēidim līn, muƷ do
nīd na haingil, 7 na nōim a bflaitēƷ.

C. Šodi an cętņamāo hačęņge?

F. Tabq̄ dññ a nuob an naxñn laetɛmail.

C. Cread a challenge la anii lacte-
mbul?

F. 21 ni ta maʔanaʔ ʔaʔ ʔon la ʔum
an ʔeʔeʔeʔe, 7 ʔoʔʔaʔaʔ ʔaʔ ʔeʔeʔeʔe.
ʔaʔeʔe

C. Crieda pa nggòim gac ròn lá, tabaq bññ
a nuab?

F. Mup ar a ndia atá ar ndócar gao
on lá le ar neabroo opónugim, 7 leis a ni a-
tá again do bheugao.

C. 21. he go an meib gñobir ya natòhngere,
gbon, a ni tá mañanac 7 combganaac do na
corpgb?

F. Mi hē, do nitcher ūrāib do nfoeal arān an
uqib a gceill ypiomadāilte, dā nēin yin gēdim,
zo gēmpēdō dīa cūgān gac nle nī y māfānāc
dān nāhāmzō. C. zo

C. 80

Q What is the fifth Petition ?

A. And forgive us our Trespases, &c.

Q What is meant by *Trespases* ?

A All Sins, of what sort or degree soever.

Q Why do you add, *as we forgive them that trespass against us* ?

A As an Argument for God to forgive us, and to shew the necessity of our forgiving our Brethren, since 'tis a Condition without which we shall not be forgiven our selves.

Q How do you prove that forgiving others is the Condition of our expecting Forgiveness from God ?

A From *Mat. 6. 14, 15.* If ye forgive men their trespases, your heavenly Father will also forgive you : But if ye forgive not Men their trespases, neither will your Father forgive your trespases.

Mar. 11. 25. When ye stand, praying, forgive if ye have ought against any ; that your Father also which is in Heaven, may forgive you your trespases.

Luke 6. 37. Forgive, and ye shall be forgiven.

Q What is the sixth Petition ?

A. And lead us not into Temptation, but deliver us from evil.

Q What do you pray against in this Clause, *Lead us not into Temptation* ?

A I pray that God will either keep me from all Temptations to Sin, or would strengthen me under them.

Q Way

C God é an eḡḡedh atēḡḡe?

F ʔlḡuy maĩt-ōḡḡ an ḡcionta, 7e.

C God éallḡohin iē cionta?

F Na hḡle pḡcaidhe, do ḡac ḡle ḡḡe 7 éim.

C Cḡeab fá ḡcḡin leiy, mur maĩtmĩdhḡe dháib do éiontaḡḡey an naḡaidh?

F ʔḡur ḡḡrún do Dhia éum maĩtḡinnay do tábḡt-ōḡḡ, 7 éum maĩḡannay an maĩtḡinnay dān mbḡáitḡib do táiybéanadh, ó táyla ḡur eoḡrāb é, naē bḡḡḡem maĩtḡinnay-ōḡḡ fēin dā eaybḡdh.

C Cḡlō mar éputaḡḡin ḡur eoḡrāb an a bḡḡl-ōḡl aḡaĩn maĩtḡinnay-ōḡḡáil ó Dhia maĩtḡinnay a tábḡt do dōinib oile.

ʔly ʔḡat. 6. 14, 15. ʔḡa maĩtḡl a ḡcionta do dōinib, maĩtḡib buḡ naēḡḡ ḡḡm̄da dībye mur an ḡcēādhā; aḡ muna maĩtḡlye a ḡcionta do na dōinib, nĩ maĩtḡib buḡ naēḡḡ fēin dōibye buḡ ḡcionta. ʔḡare. 11. 25. ʔln tan beĩtĩ buḡ ḡḡram aḡ dēanān opnaḡḡe, maĩtib, ma tā nĩ an biē aḡaib a naḡaib cōndḡḡe; loḡay ḡo maĩtḡib buḡ naēḡḡe atā an ḡḡm buḡ ḡcionta dōibye mur an ḡcēādhā. Luc. 6. 37. ʔḡaĩtib, 7 maĩbḡibḡḡey dōib.

C God í an ḡeiyḡō atēḡḡe?

F ʔlḡuy ná tḡeopāib iḡ éum eataḡḡḡe, aḡ ḡōḡ iḡ ó cle.

C God é aḡa ḡḡḡḡin naḡaib an ḡa éḡbye, 7 na tḡeopāib iḡ éum eataḡḡḡe?

F ḡḡḡim Dia do mo cōḡḡmāil ó ḡac ḡle eataḡḡe éum pḡcaidh, ḡó é do mo ḡḡḡḡḡḡ fūtha.

Cḡeod

Q Why do you pray that God would not lead us into Temptation, since he never Tempteth any Man to sin?

A Because all Temptations are by God's permission, and he can strengthen at any time, and keep us from falling.

Q What Proof have you of God's Power and Goodness in this matter?

A From 1 Cor. 10. 13. *God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it.*

2 Pet. 2. 9. The Lord knoweth how to deliver the Godly out of Temptation.

Q What is the Evil you pray to be delivered from?

A The evil of Sin, and of Punishment, the evil of Temptation, and the Devil, the Author of it.

Q What is the Sum of what you pray for in this Petition?

A I pray, *That it will please God to save and defend me in all dangers, whether of Soul or Body, and that he will keep me from all Sin and Wickedness, and from my spiritual Enemy, (the Devil) and from everlasting Death.*

Q What is the Doxology, or Conclusion of the Lord's Prayer?

A *For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.*

Q What is meant by Doxology?

A It's a solemn Form of Praise and Thanksgiving used in the Church of God.

Q What

C. Creabó fá ngriohim gan Dia dáir ttiēo-
muigab cum caithite, ó naé ar éir caithige
ar cōndigne a miám cum pceais?

F fa mun y lē eed Òē tīg gāc nle cā-
tāige, 7 go bpeadan nle ngrtagas uq ap
bit, 7 ap gcongball ó tñcin.

C'Zob e an oghao uca agao i cumar 7
maitee De ran cary yor

F. 2l^r i Cor. 10. 13. Alcá Dia fíriné, naé bfrleongais cátué do éur opais ór eion bur neirt; ar do óéana ré ylige oib, an ra gcaúsiadh, ionar go nas péoir lib a iomáir. 2 Ped. 2. 9. Is eól don Tighearna na dóine diaga fíoradh ó cátuéadh.

C. ¿Dios es un tole ó ngrahin eo yómas?

F. Ole an p̄ceadh, agus an p̄ion̄s, ole
an c̄at̄aige 7 an Diabail a ūḡd̄ar ym.

Ե Ծօօ ի րէմ ոս ուրիշ ճիշօյս րա ունէրի-
նոյն ?

F. Eshim, ga mað toil mé ðia, mo fábáil
7 mo cúmbiðe an gac ñle contabat anama, no
coirp, agur go gcomgadh mé ó gac ñle
pécadh, 7 mo ghrámlaí, agur ó mo námuð
ypionadálte [an ðiabai] agur ó báí rion-
nne.

C God e Docyrolig no conchêd ópáide an
 Tigheina?

H. Ouy ny piotya an Rizez, an eumaf 7 an
glôho gobrat aguy go brat, Amen.

C'hoob ciall a' d'èighe le Doctroloig?

F. Fojim yolumunda molañ agur bñdheñ
calıy, dñ neñantay uryaño a neçaglay dñ.

C 300

Q. What is contain'd in this Doxology ?

A It contains an acknowledgment of God's Excellencies, and of the Honour and Thanks which we are to render to him for whatever we receive ; and of the end to which they are to be applied, to his Glory.

Q Why do you say *Amen* at the Conclusion ?

A *Amen* signifies *so be it*, and I here say it to signifie, that I trust God will of his Mercy and Goodness, thro' our Lord Jesus Christ, grant all that I have prayed for.

Q What reason have you for this your Trust, that God will hear and grant your request ?

A From *Mat.* 7. 8. *Every one that asketh, receiveth.*

Mat. 21. 22. *All things whatsoever ye shall ask in Prayer, believing, ye shall receive.*

Joh. 16. 23. *Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, He will give it you.*

1 Joh. 5. 14. *This is the Confidence that we have in him, that if we ask any thing according to his Will, he heareth us.*

G. God é atá congbailidhte gan nañ molta-
roinné

F. Altáid congbailidhte añ, adhimáil óirde-
eas nDē, agus na honóire 7 an bñdheas is
eóir óññ do tabáit do, ar yon gac neite oá
brágamóid; agus na epiée cum ar eóir a
geur, cum a glóireyion.

C. God rme a nabyá amen fá dheóig?

F Ciallaigis amen bíob mur ym, 7 deirim é
añ go cum a tairbéanadh, go bñrl dóeas a-
gam, go ndéanais Dia dá tróeae agus dá
mórimaites fein gac ar gñdh nē dheonadh,
tré lóra Criórd ar Teigerna.

C. God é an rlyún atá agad leis an bó-
eas go beic agad, go neirctidh Dia, agus go
ndéonócaidh Hatcñnge.

F lé 2ñat: 7. 8. Gac rle nēc iannas, gla-
caidh yē. 2ñat. 21. 22. Gidhbe ar bit neite
iannashe añ bur nornaiqe, ma creidti, do
gēbēti [1ad.]

Coim. 16. 23. God deimin, go deimin, deirim nib,
gidh bē ar bit neite iannashe ar máit añ
mainmre, do bíra yē sib é. 1 Coim. 5. 14. 1-
yē an dóeas atá agaiñ as, ma iannashe éiní
á do nēir a tola, go neiridion yē nñ.

P A R T V.

T H E
Christian Sacraments.

S E C T. XI.

Of the Two Sacraments; particularly of Baptism.

HOW many Sacraments hath Christ ordained in his Church?

A. Two only as generally necessary to Salvation, that is to say, Baptism, and the Supper of the Lord.

Q. Why are they said to be generally necessary?

A. Because no Persons are excepted from the Obligation of observing them, but those that are incapable, and have not an Opportunity.

Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible Sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Q. How

A N V. C U I D.

N A

Sacraimeinte Críostaíche.

X I. R O I N N.

*Don da Shacraimeint; go hairidhe do bhais-
teadh.*

C. **C**la líon Sácráimeinte d'órdais Críostaí
an Eaglais?

F. Dhá sacraimeint ainm, mar anad go gen-
nailte do ylanugach, eadhon, bairteadh, 7 b-
péan an Tighearna.

C. God fá náitíon go bpril mar anad go
gen-nailte?

F. Fá naé bpril cónrhe yce ó fácaib beir
á a nglacach, ar an dhuig naimhaidh, 7
ag naé bpril faill.

C. God ciallrigin léir a bpoalra Sácrá-
imeint?

F. Ciallrigin comartha fairsimelac 7 rópaie-
ri éirí naimhaidh agus spionadailte,
do tugad dhí, d'ordh Críostaí fain mup yli-
go lé a bpaigamh an éirí ceadha, 7 mup
daimhneac dá d'ordh dhí.

Q How many Parts are there in a Sacrament?

A Two, the outward visible Sign, and the inward and spiritual Grace.

Q What is the outward visible sign or Token in Baptism?

A Water, wherein the Person is Baptised in the Name of the Father, and of the Son, and of the Holy Ghost.

Q What is the Command for Baptizing?

A In Mat. 28. 19. Go ye and teach [make Disciples in] all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.

Q What is the inward and spiritual Grace?

A A Death unto Sin, and a new Birth unto Righteousness, for being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace.

Q What is the State you, and all Mankind were in before Baptism?

A We were by Nature born in Sin, and the Children of wrath, Eph. 2. 3.

Q What is the State you are brought into by Baptism?

A We are hereby made the Children of Grace.

Q How are you made a Child of Grace by Baptism?

A As I am thereby adopted to be God's Child, and taken into Covenant with him, and have a Title to the Grace and Blessings of that Covenant, which my Baptism is the Means and Pledge of.

Q Is

C Cá mēid mañ añ a Sáeraimeint?

F Dhá mañ, an comarṭa forimealac yó-
paicri, 7 an gráir iñmeosónac yriomadálte.

C God ē an comarṭa forimealac yó-
paicri, nó forim an bairte?

F Uirge añ a mbairte an pherya a naim
a Maṭar, 7 an 2^hie, agur an Spioraid Mōim.

C. God i a naitne atá leir an mbairte?

F 2^hac. 28. 19, Imḡis teggairḡis [dōnaib
diyciobail] na hḡle cingdaca, dá mbairdeḡ a
naim a Maṭar, agur an 2^hie, agur an
ypioraid Mōim.

C God i an gráir iñmeosónac, 7 yrioma-
dálte?

F Bár cum pḡeaid, 7 naibḡeingmain cum
firēantaḡ, óir ar mbeic dḡn, ó nádḡr ḡeina-
te a bḡeaid, agur ar ḡeloin feirḡe, deān-
tar leir yó clañ na ngráir dḡn.

C God i añ ytaid añ a naib turya, agur
an cingḡ dōḡa noim bairte?

F Ó bi yñ ó nádḡr ḡeinte añ a bḡeaid 7
ar ḡeloin feirḡe, Eph. 2. 3,

C God i an ytaid cum a tḡugad yib le
bairte?

F Óo mḡeḡ clañ gráir dḡn leir.

C Cionar mḡeḡ lenab gráir dióc le
bairte?

F 2^hun niteḡ lenab do dia dióm leir, 7
gonglacar mē a ceḡnad le Dia, 7 go bḡrl
tiobul agam cum gráir agur bḡnaigḡe an
ceḡnaib yir, cum a bḡrl mo bairte na ylige
7 dūr ḡell ē.

Q Is Baptism alone sufficient to Salvation?

A No, not in grown Persons; such must ~~die~~ die unto Sin, and live unto Righteousness.

Q What is it to die unto sin?

A 'Tis to be changed from the pollution of Sin, and to cease from it, as a dead Man does from the Actions of Life.

Q What is it to live unto Righteousness?

A 'Tis to have a Change wrought in the Soul, by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of living.

Q How do you prove that in Baptism there is a Death unto Sin, and a new birth unto Righteousness?

A From Rom. 6. 4. *We are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we also should walk in newness of Life.*

Rom. 6. 11. *Reckon ye your selves to be dead indeed unto Sin, but alive unto God, thro' Jesus Christ our Lord.*

2 Cor. 5. 17. *If any man be in Christ, he is a new Creature.*

Q. What is required of Persons to be baptized?

A. Repentance, whereby they forsake Sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Q What

C An lór bairtēs amáin cum ylánhō?

F Ní lór, a ndóinib iar bfar; iaditid yin bār dfágail cum p̄ceaid, 7 beic na mbéatāis cum fíneantāy.

C God íy eiall dó yin, bār dfágail cum p̄ceaid?

F Íy Ciall dó iompóg ó t̄ruailles an p̄ceaid, 7 cor̄g de, mur ní cor̄p san anam cor̄g ó ghlomartāib béta.

C God íy eiall dá beic na bétaib cum fíneantāy?

F Íy íy eiall dó, clócló do beic d̄l̄nta ar - a nanam, lé glacāb ollm̄hō nōm̄ta ó yriokāb nōē, agur aeb̄h̄ne cum dul ar agāib yna h̄le yubāileib, 7 diatāy béta.

C Cionāy d̄ḡib̄ḡ go b̄f̄rl bār cum p̄ceaid, 7 nuaid̄geim̄m̄h̄ cum fíneantāy san maiy-tēs?

F. lé Rom. 6. 4. Tamōid d̄blāice mar̄ōh n̄ȳen t̄rē bairtēs cum bār, ionāy do f̄ēir, mur do tógbaō yuāy Cn̄ióyó ó mar̄ōh cum glōine a nātar, gur mur yin, mur an gēadō-na do d̄eann̄ōy yubal a nuaid̄ḡy béta: Rom. 6. 11. Íy meyr̄a d̄ōib̄ye, go b̄f̄rl̄t̄i mar̄ō don p̄cead, 7 beó do Dhia, t̄rē lōya Cn̄ióyó ar t̄t̄iḡerna. 2 Cor. 5. 17. 2̄lla tá eund̄h̄ne a ḡCn̄ióyó, íy cr̄eāt̄úr nuad̄ [ē].

C. God hian̄rt̄ar ar ph̄eyōnāib bíay cum a mbairt̄iḡte?

F Ait̄r̄ide, lé a t̄r̄eiḡid p̄cead: 7 Cr̄eiḡin, lé ḡeȳidid go d̄ionḡm̄alta ḡell̄anna d̄ē do t̄uḡad̄ d̄āib āh̄ ya t̄ȳēr̄amein̄tȳin.

C God

Q What is Repentance?

A A hearty sorrow for, and forsaking of Sin.

Q How do you prove that *Repentance* is required of Persons to be baptized?

A From *Acts* 2. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins.*

Q How do you prove that *Faith* is required of Persons to be baptized?

A From *Acts* 2. 41. *They that gladly received his Word, were baptized.*

Acts 8. 37. *If thou believest with all thine heart, thou mayst be Baptized.*

Q Why then are Infants Baptized, when by reason of their tender Age they cannot perform them?

A Because they promise them both Faith and Repentance by their Sureties, which Promise, when they are come to Age, themselves are bound to perform.

Q If Repentance and Faith be required of Persons to be baptized, how then are Children capable of Baptism?

A They are capable of a Covenant-Title to the Blessings of Pardon, Grace, and Salvation, on God's part, and of being oblig'd by Vow and Promise on their part; but actual Faith and Repentance is then necessary, when they come of Age to take this Vow upon themselves.

Q What

C God i aicmige?

F Doilger eioide fá pécad, agus á tpeir-
gion.

C Cionas d'erbá, go naitcentar aicmige do
na d'oinib bíor cum a mbairtí?

F Alr Gníom. 2. 38. Déanaib aicmige, 7
bairter gac ón agaid, a naim lóga Cníóro,
cum maitcinnair na bpecad.

C Cionas d'erbá, go naitcentar ekeideim do
perryanab iondbairte?

F. Alr Gníom. 2. 41. Na d'oine do gab
éuea a bmaicra go toicimhl, do bairter id. Gníom 8. 37. 2lla ekeidion tū go hiomláa ó
eioide, iy eidir let [do bairterg].

C 2lla rēd, ekeid fá mbairter leinib, ó nae
bfeadaid tpe na nóige na neite yin do coim-
líonab?

F Alr a nádban go ngellaib iad ardh [ekei-
deim 7 aicmige] lé na mbanagib, 7 go b'hl b'ra-
cailb oppa fēin, an tan tiocfaid cum rōye an
gellam yin do coimlíonab.

C 2lladh haitcentar aicmige 7 ekeideim do
perryanab bíor cum a mbairte, eionas atáid
leinib oimeinnac cum bairtíg do glasad.

F Altaio oimeinnac lé tiodal coñpab cum
beñar pándrēn, gñar, agus ylanagte do
tōb dē, agus dá beir eengailte lé moib, 7
pē gellam dá d'ōb fēin : af ar mañanac ekei-
deim agus aicmige a ngníom, an tan tiocfaid
cum rōye leir a moibye do gabail oppa
fēin.

Q What proof have you that Infants are capable of Grace and Salvation?

A From *Mat. 19. 14.* *Suffer little Children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.*

Q What Proof have you of Infants being obliged to do a thing they do not actually consent to?

A From *Gen. 17. 14.* *The uncircumcised Man-Child, whose flesh of his Fore skin is not circumcised, that Soul shall be cut off from his People, he hath broken my Covenant.*

Deut. 29, 10, 11, 12. *Ye stand this day all of you before the Lord; your Captains of your Tribes, your little ones, that thou shouldst enter into Covenant with the Lord thy God.*

Q What Warrant is there for the Baptism of Infants born of Christian Parents?

A Because the Covenant, which Baptism is the admission into, belongs to them.

Q How do you prove that the Covenant belongs to the Children of Christian Parents?

A From *Acts 2. 39.* *The Promise is unto you, and to your Children.*

1 Cor. 17. 14. *Now are your Children Holy, or Christians.*

C God é an deirbád atá agad go bfeidais leimib gnára 7 ylanuagab dfaíl.

F 2ly 2ha. 19. 14. Frlingis do na len-
brib, agus na bacais diob tef eugamya; óir
iy lé na leiridib yin Riger neime:

C God é an deirbád atá agad, go bfeidais ar leimib an deirbád dá naé tte-
gaid fém a tteoil ó Gníom?

F Gen. 17. 14. An lenab mie gan timcholl;
geirad gá mbia fcoil a reuménein gan tim-
chillgeirad; geirad an tannam yin mac ó
na pobal, do bhrif fém coirad. Deut. 29.
10, 11, 12. Seayrib yib hle a muib a láta bur
tairgeirad, bur eairtind bur tairge, bur
neirne brya, an cor go naéa a geirad ré
do tairgeirad do Dia.

C God é an tugeadair atá lé bairteb
cloin aitege geiradairge?

F Fá mur iy leob brya an coirad, cum ar
ylige an bairteb.

F Cionnair deirbád go mbainon an coirad do
cloin aitege geiradairge?

F Lé Gníom. 2. 39. Iy dteirge do mneib an
geirad. 7 dá bur geirad. 1 Cor. 17. 14. 2l
noir atá bur geirad (an a mbeir geirte ó aite-
geirad eiridmecha) neirte.

S E C T. XII.

Of the Lord's Supper.

Q. *What was the Sacrament of the Lord's Supper ordained?*

A. *For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.*

Q. *Why is this Sacrament call'd the Lord's Supper?*

A. *Because it was appointed by our Lord at Supper, immediately before his Death.*

Q. *For what end did our Lord appoint it?*

A. *As a means to keep up the remembrance of the Sacrifice of his Death, and to convey and assure to us the Benefits we receive thereby.*

Q. *How does this appear to be the end of appointing this Sacrament?*

A. *From Luke 22. 19. This is my Body which is given for you; this do in remembrance of me.*

1 Cor. II. 26. *As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.*

Mat. 26. 28. *This is my blood of the New Testament, which is shed for many, for the remission of Sins.*

Q. *Why is Christ's Death called a Sacri-*

A Be-

An XII. R O I N N.

Do shuipear an Tighearna.

C CRĪD fá hórdaígeadh Sáeraimeint y h-
péir an Tighearna?

F Chum gnátcéimne iobbartha báir Chríóyó,
agus na ttabáda do geibmíó dá bhrí?

C Créad fá ngoirtéir y h-
don tSáeraimeintye?

F 2llur y ag y h-
tamal beag noime a báir.

C God í an éiríó, éum an órdáig an Tig-
hearna í?

F 2llur y lligé éum iobbartha a báir do éong-
báil a geimne, 7 éum na ttabáda do geib-
míó dá éiríó tabáit éugáir, agus éiríó

C God mair y pollar, gurab í yó an
éiríó, éum an hórdaígeadh an tSáeraimeint-
y?

F lē lue. 22.19. Sē yó mo éorpya do beir-
tar an éur yonra, ééanaidhye yó mair éim-
né oramya. 1 Cor. 11. 26. Dá mionea íó-
yar yíb an tapanra, agus iobtar yíb an eu-
pánra, foillyigídh yíb báir an Tighearna go
tēf dhó. 2llat. 26.28. y í yó mairhye na
tiomha nuaidhe dóirteir an yon móráin éum
mairteimnair na bpeadh.

C Créad fá ngoirtéir iobhár do báir
Chríóyó?

A Because Christ was a Sacrifice for Sin.

Q How do you prove that Christ was a Sacrifice for Sin?

A From *Heb. 9: 26* He put away Sin by the sacrifice of himself.

2 Cor. 5. 21. He hath made him to be Sin [a Sin-offering] for us, who knew no Sin

Q How long is this Ordinance to continue?

A It's for the continual remembrance of the Death of Christ, till he come to judge the World?

Q How do you prove that the Sacrament of the Lord's Supper is to continue till Christ's second coming to judge the World?

A From *1 Cor. 11. 26.* As often as ye eat this Bread, and drink this Cup, ye do shew the Lord's death till he come.

Q What is the outward part or Sign of the Lord's supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q What Proof have you that the Lord hath commanded Bread and Wine to be received?

A From *1 Cor. 11. 23, 24, 25.* I have received of the Lord, that the Lord Jesus, the same Night in which he was betrayed, took Bread; and when he had given thanks, he brake it, and said Take, eat, this is my Body which is broken for you; this do in remembrance of me: After the same manner also he took the Cup.

Q What

F. Fá mar bí Chríórb na iobáit ar rón
pseadó,

C Cionar d'gheall go naib Chríórb na iobá-
it ar rón pseadó?

F. Lé Eab. 9. 26. Do r'ghior yé an pseadó
t'ré na iobáit féin. 2 Cor. 5. 21. Do m'ne
reirioná ar r'oiné, pseadó [ofráil ar rón pseadó]
don tí ag naib ríor pseadó.

C Cia fada is éor don ordugáda beit
ar ban?

F. Altá yé cum beit na gnátcóinne báir
Chríórb, go t'gíó yé do breit breite ar an
domán.

C Cionar d'gheall go mbéir yáeraiment y'p-
r'p' an Tigerna ar gnátcóingimíl go d'ar-
t'f Chríórb cum breite Thabáit ar an
domán?

F. Lé 1 Cor. 11. 26. Dá mionáda ióray
r'ib an taránra, agur iobáit r'ib an eupán-
ra, foilligíó r'ib báir an Tigerna go
t'f dó.

C God é an naí foimníó, nó eomáit
y'p'p' an Tigerna?

F. Alán 7 r'ion, dait'ib an Tigerna
glacá.

C God é an d'ar'ad atá agad gur an-
nó an Tigerna arán 7 r'ion do glacá?

F. Lé 1 Cor. 11. 23, 24, 25. Fud m'p' ón
Tigerna, gur glac an Tigerna ióray arán ra
noibé an ar brait'ó é, 7 ar mbreit b'g'g'ar,
do b'p' é, 7 a dubáit yé, glacá, iórb, yé go
mo corp'ra b'p'it' ar b'p' r'ora: d'ar'ad go
mar cóimníó o'p'm'ra: 7 do glac yé an eupán
fóy ar an mób g'g'ad'na.

Q. What is the inward part of thing signified?

A. The Body and Blood of Christ which are verily and indeed taken, and received by the Faithful in the Lord's Supper.

Q. How is the Body and Blood of Christ verily and indeed taken and received, &c.

A. All who rightly receive this Sacrament, do thereby actually partake of that great Sacrifice which Christ offer'd; and of all the Benefits which he thereby merited for Mankind, in order to the Sanctifying and saving of their Souls.

Q. How is this prov'd from Scripture?

A. From 1 Cor. 10. 16. *The Cup of blessing which we bless, is it not the Communion of the blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?*

Q. What are the Benefits which we receive thereby?

A. The strengthening and refreshing of our Souls, by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q. How are our Souls strengthened and refreshed, &c?

A. By being meet partakers of the Sacramental Bread and Wine, we are assur'd of Christ's Favour and goodness towards us, That we are true and living members of his Body the Church, and also Heirs thro' hope of his everlasting Kingdom.

C. What

C God ē an mañ inmeobonaē, nō a nī
comurtaidēn?

F Corp 7 fñl Chriōyd glastar 7 gab-
tar go deubta 7 dāirīnīs leif na epeidmīs a
yrpēar an Tigerna.

C Cionar glastar 7 gabtar corp 7 fñl
Chriōyd go deimin 7 dā rīnīs, 7c?

F Aln mēid do glastar a tḡsairaimēidre
mar ay bual, gabaid moīn ērite a ngnom do
moebāt moīn ūd do tairbir Chriōyt; agur do
na hñle tḡbeōa do ēñll yē lēite don cingē
ōōna, cum a nanmañ do nōmāō agur do yḡlā-
nugā.

C Cionar erutaigior go lē Scriobtēr?

F Nē i Cor. 10. 16. Al nē naē ē comōin fola
Chriōyd eupān na mēñar, do nīmōne do
bēnugāō? A nē naē ē cumōin corp Chriōyd
an tarān bñymid?

C God iāō na tḡbeōas do gēibmīs uasā
rīn?

F Nertugāō 7 bēnugāō ar nanmañ lē Corp
7 lē fñl lōya Chriōyd, mur nertaidēn 7
bēnaidēn ar gēñp leif a narān agur
fion.

C Cionar nertaidēn 7 bēnaidēn ar nan-
mañ, 7c?

F lē beit dññ ar gcommanais iomēubais a
narān 7 a bñpion na Sāeraimente, a tāmōid
deubta ofobar agur do maitey Chriōyd dññ,
go bñlmid ar mōaill fionā agur bēōa dā corp
a Neglar, 7 mur an gēōōna ar noigñiōe
tḡō dōcay dā nīgēy yōrññcēyion.

Q. What is required of them that come to the Lords-Supper?

A. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new Life; have a lively Faith in Gods Mercy through Christ, with a thankful Remembrance of his Death; and to be in Charity with all Men.

Q. How do you prove this Examination necessary?

A. From 1 Cor. 11. 27. 28. *Whosoever shall eat this bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. Why is Repentance necessary to the Receiving of the Lords Supper?

A. Because without Repentance we can hope for no benefit from the Death of Christ, which we here remember.

Q. How is it proved that we ought to Repent?

A. From 1 Cor. 5. 8. *Let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened Bread of sincerity and truth.*

1 Cor. 11. 31. *If we would judge our selves, we should not be judged.*

Q. Why is Faith necessary to the receiving of the Lords Supper?

A. Because:

C. Creāb hianrtar an an dhēns do tīs cum yhpēir an tīgerna?

F. Iad fēin do ygrūdāg, an bfhlaicneāy firiūgē orna fá na pzeaiōe do minneāy, ag euy rompa go diongiāltā bēta nuas do caitēm, aguy cneideim beōda beit aca a ttrōēde Dē trē Chriōyō, maille nē coimne bēdīg a báir. 7 beit a ceartanaf lē gac nle dhē.

C. Cionāy dērbāg, go bfhlaicneāy go minneāy?

Lē 1 Cor. 11. 27. 28. Cibē lōyay an tarmā ānra, nō iōbtay euyān an tīgerna go neim-iomēubāb, biad eiontāc do corp 7 dēhl an tīgerna, af dērbāb dhē ē fēin, 7 muryin iōgō yē don arānra, aguy iōgō don chupānra.

C. Creāb fá bfhlaicneāy minneāy ach dēanach cum yhpēir an tīgerna glacāb?

F. Muryin nāc bēadomōis dōcay do beit agāin lē tēbe an bit dōfāgail do tōb báir Chriōyō, coimnōmōis ann yō, gan aicniē.

C. Cionāy euytāgēy gūy cōir dhē aicniē dēanam?

F. Lē 1 Cor. 5. 8. Dēanam an pēayda coimēad, nī nē yēn laibin, nō nē laibin nle 7 dōcō mēme, af lē harān fionglōine. 7 pīanne gan laibin. 1 Cor. 11. 31. Dā mbeit bēct-nuāgāb agāin orain fēin, nī bēartāis bēit orain.

C. Creāb fá bfhlaicneāy minneāy do yhpēir an tīgerna glacāb?

F. Fá

A. Because it is a Sacrament, appointed for such Believers as own their Baptism, and are ripe in Knowledge; and for that herein they have a near Communion with Christ, and feed on him by Faith.

Q. What Proof have you for this Duty?

A. From 2 Cor. 13. 5. *Examine your selves whether ye be in the Faith.*

Heb. 10. 22. *Let us draw near with a true Heart, in full assurance of Faith.*

Q. Why is our thankfulness necessary to the receiving the Lord's Supper?

A. Because the Lords Supper is a Sacrifice of Thanksgiving to God for our Redemption by Christ.

Q. What Proof have you for a thankful Remembrance of Christ's Death?

A. From Rom. 5. 8. *God commendeth his Love towards us, in that whilst we were yet Sinners, Christ died for us.*

1 Cor. 6: 20. *You are bought with a Price, therefore glorify God in your Body, and in your Spirit, which are God's.*

Q. Why is the being in Charity necessary to the Lord's Supper.

A. Because 'tis a feast of Love, and a Communion of Christians one with another; and signifies their Conjunction in one spiritual Body.

Q. What Proof have you for this Duty?

A. From

F. Fa mun iſ Sáemameint ē hómadaigēd
do éreidmēcāib, adimhēgē a mbairtēd, 7 blor
foirre a nēolay, 7 fá mun tá eumannfogay
nē Críórd aca anſo, 7 go mbiaſaigē d
iad trē éreidm.

C. God ē an dērbas atá agad nſ an dual-
gar ſo?

F. 2 Cor. 13. 5. Féabais ſib fēin an bful ſib
anſa gēreidm. Cab. 10. 22. Dmēd d an
nagais nalle nē éreidm fīnēd ſaibmēd a
gēreidm.

C. Crēad fá bſhl an mōrēdēay maſanac
cam ſhſēin an tīganna glacab?

F. 2ſar iſ iobdē tabarſa bſhēdēay dō
Dhla, fá ſhſē trē éreidm, ſhſēin an
tīganna.

C. God ē an dērbas atá agad lē coimne
bſhēdē bair Críórd?

F. Rom 5. 8. Foillſigis Dia a gſāis fēin
dſhē, do bſhl an mbeid dſhē ſōy an bſhēdēd,
ſur ſulainſ Críórd bair d an ſon. 1 Cor. 6.
20. Oo éreidm ſib an luac, nē ſin tugais
glōm do Dhla nē bair gēirp 7 lē bair ſpō-
raid. Oſ iſ lē óla iad.

C. Crēad fá bſhl a beid a gēarſanay
maehdanas do ſhſēin an tīganna?

F. Fa man iſ fēayda gſāis ē, 7 eumann
Críórdaiigē nē cēile, agur go ſhſallaiſen a
gēimēngal a nōncōrp ſpōrabadlſe.

C. God ē an dērbas tá agad nſ an dual-
gar ſo?

F. 2ſar

* *A. From Mat. 5. 23, 24. If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way; firſt be reconciled to thy Brother, and then come and offer thy gift.*

I Cor. 10. 17. We being many, are one Bread, and one Body, for we are all Partakers of that one Bread.

Eph. 5. 2. Walk in Love, as Chriſt alſo hath loved us, and hath given himſelf for us, an Offering, and Sacrifice to God.

I John 4. 11. If God ſo loved us, we ought alſo to love one another.

T H E E N D

F. 2^{ha} 5. 23. 24. 2^{ha} tūgan tū do
 tabartay cum na haltóra, 7 go geimneócaib
 tū ann yin, gobrílni an bit ag do dherbrátá
 ad haíad, págaib do tabartay an yin a
 briaínníre na haltóra, agay iméig; 7 an
 ttaíre nēidhíbh nēd dherbrátair, 7 cairéir yin
 an tteaf dhíct tabá uait do tiodlaeadh.
 I Cor. 10. 17. 1y tōn arán 7 tōn corp rinne
 móran, do bríí go nglacannóib nle an ceíó
 dōn arán. Eph. 5. 2. Siublaibh a ngráó;
 ainírl do grádaig Críóro rinne, 7 chuíre é
 féin á an rōn, na oíráil 7 na iodhbáct do dhia.
 I Coín 4. 11. 2^{ha} grádhais Dīa rīn mar yin,
 atá díacáib oíraíne mun an geēadhā, a céile
 grádhudhadh.

21 N C H R I O C H

A PRAYER to be said by a Child Morning and Evening.

O Lord my God, who art Lord of Heaven and Earth, the Father of Mercies, and the God of all Consolation; I desire to adore and praise thy Goodness exprest towards me, who am less than the least of all thy Mercies; for my Creation, Preservation, and all the Blessings of this Life: But above all, I desire to praise thy Name, for thy wonderful Love in Christ Jesus my Lord; for the means of Grace, which thro' him, thou hast placed me in the possession of; and those Hopes of Glory, which by the Covenant which thou wast graciously pleased to seal with me at my Baptism, thou hast confirm'd to me. O make me, I beseech thee, duly sensible of the value of thy Favour! and accordingly to be desirous of it; and to this end, make me always mindful of that solemn Vow which I made at my Baptism: And give me grace to resist the several Temptations of the Devil, the World, and my own corrupt Nature. Possess me with a hatred of all my former breaches of this sacred Obligation, and to take care to walk more cautiously for the time to come. Purifie my Heart from all vain Thoughts and desires: Keep my Tongue from evil Speaking, Lying, and Slandering, and my Body in Temperance, Soberness and Chastity;

OR A I D ionráidh do leanabh um
mhaidin, agus um nóin.

O Al Tighearna mo Dhlá, tá do tigherna
neime 7 taiman, hataí érógeada, 7 do
Dhlá gac nle comyólaí; is mian leam
do maitey tairbhean tú dhám pēn (atá
nlopa lúga, ná an éno is lúga bor éróge-
da) aī mo ératadaí, aī mo doctugad 7 na
hile beannais na beara, dabbad agus do
molad: Al éy eion a mionlān, yē mo mian
haim do molad, fá do gnad ionganad a
Mioya émoí mo tigherna; fá yhlizte
na ngrāy, do ény tú éndion, aī mo
yellbye; agus na dócaíy úb glóipe, do com-
dangnis tú dam leiy a geonrad 3 ar bí do
toil gnáramail do yēala euy maille leam
ag mo baitey. O gndim tú, tabá tngye
glan dam ar mionluad do éneil. agus mian dá
pēn yin dó; agus eum na epicere, euy a
geomire dam do gnāt an móid yolumanta
doctug mé aī mo baitey; 7 tabá gnāya dam
cataguo a nagaí dolapcaíge an díabail, an
tyaógail, 7 mo nádyre tpuallizte pēn.
Tabá gnām dam ar gac baitey dá ndēana
mé moime yo ar an geonrad beānizteye, 7
gnongal mé yūbal mōy aipiohe ya namyir
né ttey. Glan mo émoíe ó gac nle ymāitib
7 mianais diomōingca: congbaí mo tēnga ó
émoclabātib, breāgaib 7 yganalaib; agus
mo corp a meayapōache, a gēneay agus

Chastity; and in every respect, let my Conversation be as becometh the Gospel. Keep me by thy Power, thro' Faith unto Salvation.

Enlarge and Bless thy Holy Catholick Church, with more abundant Peace and Purity: Pardon the Sins of the Nation I live in, and make us a holy People, zealous of good Works: Bless the Queen, and all that are put in Authority under Her: Bless the Ministers of thy holy Word and Sacraments: Bless all my Relations and Benefactors; and Forgive all my Enemies.

Take me into thy Protection this Day, or Night. 'Tis thou only, Lord, makest me to dwell in safety. But whether I sleep or wake, live or die, let me be found thine own, to thy eternal Glory and my Everlasting Salvation, thro' Jesus Christ; in whose Blessed Name and Words, I sum up my imperfect Prayers, saying, Our Father, &c.

A P R A Y E R to be said at the first coming into Church.

L O R D, I know not what to pray for as I ought: Let thy Spirit help my Infirmities, and enable me to offer up a spiritual Sacrifice acceptable to thee, by Jesus Christ. Amen.

Grace

a ngeannmhóeacó ; Tabá dáim mióméar ann
 gac nle cródegrábeir mup is cubaib don toirgí.
 cumdaig mé lé do mórcúmaí, tpe é. idem ehum
 ylánní.

Foirplechnaib, agus beañhó heglair nómíca
 catoilice lé yit 7 lé gloine móra líonmaire: maic
 pceaidé na tíre a n a bprílm 7 élna dín pobal
 nómíca, tpegrádaic an éggóibnib Níde. Deñhó
 an bhampioígan, 7 a bpríla gcegnarfíhóte: beñaid
 miny tpeirib tpeocail 7 do yáepaimcintgú ndmíca
 beañhó mo gólda nle, 7 an épung do ní maic
 dáim: agus tabá maicénnar dom naime nle.

Tabá ar do cúmdaí péim a núb mé (nó noí.)
 is tura amáin a tígerna do éóinnar mé ; aó
 maí eodlaí maí dúraf dáim, maí beó maíh
 maíh mé, go maí leatya mé, cum do glóipe
 ríórrhóere, 7 mo ylánaib gan érléere, tpe
 lóya Cpríóy, ag ar a n a ním 7 bprícaib nómíca
 érlóchngim moíhaib neimíomlángo, ag rádh,
 2ly Natá. 7c.

OR A I D ionráidh ar gcéadtheachd
 a sheach san Teampull.

A Thígerna, ní bpríla a píoí agam mup
 bá eóir goí gídhím: eñdigeas do
 ypríoraib lé mo laige, 7 tabá eamhí dáim
 ióbbá ypríoraib lé do toirbírt yuár, diat
 taitégnac óhtere, tpe lóya Cpríóy. Amén.

Grace before Meat.

Bless, O Lord, these thy Creatures to our use, and us in the use of them to thy Service, through Christ our Lord. *Amen.*

Grace after Meat.

WE give thee hearty Thanks, O God, for this present Refreshment which thou hast given us, by the use of these thy Creatures : Grant that as we live by thy Bounty, so we may be guided by thy Fear all our Days ; thro' Christ our Lord. *Amen.*

F I N I S.

Altughadh roimhe bhiadh.

B eanrō, ó a tigeirna, iádo go do éreacraíod
dár nūráidne, 7 iáe ann a nūráidre d.
yeirbír fēin, trē lóga Críódo an tigeirna.
Amēn.

Altughadh a ndiaidh lúib.

B heirmid bhréacair ó chroiahe dēt, ó a
dhē, fá naitbrióre do tug tū éhā ya
namya lē na nūráid go do éreacraíod. Deónais
amail iy támcoib beo trē do éinl, go mbiam
dár ytiurad map an gegóna léad eglā an lēte
hle, trē lóga Críódo an tigeirna. Amēn.

F I N I S.

PRAVERS

FOR THE

USE

OF THE

Charity-Schools.

L O N D O N:

*Printed by Eleanor Everingham, at the
Seven Stars in Ave-Mary-Lane, near
Ludgate. 1712.*

ORNAIG

le h-a-g-a-i-dh

Kindle preceding

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USAIDE

M 21

Scol Charthanaais.

EL L U N N O U I N :

21x na cup a geló pē Eleanor Eberiongan,
ag na reachd Realt a Spáid 21be
21áirid. 1712.

P R A Y E R S

For the Use of the

CHARITY SCHOOLS.

*A Morning Prayer for the Use of the
Masters or Mistresses and Scholars.*

PRaised be the Lord from the rising up
of the Sun, to the going down of
the same. Thou art our God, and we
will Praise thee ; Thou art our God,
and we will Thank thee.

Thou hast made us after thine own Image ;
thou daily preservest and providest for us : thou
hast Redeemed us by the precious Blood of thy
dear Son : Thou hast given us thy holy Word
for our Direction, and promis'd thy holy Spirit
for our Assistance ; thou hast raised up to us
Friends and Benefactors, who have taken Care
of our Education and Instruction ; thou hast
brought us together again this Morning, to
Teach and to Learn that which may be pro-
fitable to us.

For

ORNAIGH

lé bhagairí úrdaí na

SCOL CHARTHANAIS.

*Ornaigh Mhaidhne lé bhagairí úrdaí na
Máighistireadh, nó na Máighistreás agus
na Scoláireadh.*

GOAIB an t-ighearna molta ó eirge
yuay na h-éine go a dul ríor.
Is tusa ar n-Dia, 7 molfam thú :
Is tú ar n-Dia, agus bhéanam
bhógeay dhí.

Do éiríodh tú in, do péir do íomáighe
féin: d'fuarthail tú in lé fhlí mórthuaire do
2phie bílir: do tug tú do b'pátaí nómá dhí
dár ndíruaí; agus do geall tú do yriopad
nómá dhíruaí in: do éog tú yuay dhí
cáirde 7 laí maítey do béanam dhí, do
gab éanam ar ndíruy agus ar ttebhairg
onna: tug tú a geall a céile yin a ríy ran
maidíne, cum na heite do beir tábge dhí do
tebhairg agus d'fóglíam.

Uinpa

For these and all thy Favours Spiritual and Temporal, our Souls do Bless and Magnify thy holy Name, humbly beseeching thee, to accept this our Morning Sacrifice of Praise and Thanksgiving, thro' *Jesus Christ* our Lord.

And do thou, O Lord, who hast safely brought us to the Beginning of this Day, defend us in the same by thy mighty Power, and grant that this Day we fall into no Sin, neither run into any kind of Danger: but that all our Doings may be Ordered by the Governance, to do always that which is righteous in thy Sight, through *Jesus Christ* our Lord.

Particularly we beg thy Blessing upon our present Undertaking. Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual Help, that in these and all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through *Jesus Christ* our Lord.

Enlighten, we pray thee, our Understandings, strengthen our Memories, sanctify our Hearts, and guide us in our Lives. Help us to learn and to practise those things which are good, that we may become serious Christians, and useful in the World, to the Glory of thy great Name, the Satisfaction of those who have so kindly provided for our Souls, and Bodies, and our own present and future Well-being.

Let

Uinpa ro, 7 dhle tiolaicib yriomadálte
7 tiomporáilte, do níl ar nanamaña hainm
nóimtará do beñagab 7 do móragab, do
umalghre gabáil leár nlobbát maidneye mho-
lais agur bñeáir, tré lóga Crióy do ar
ttiğerna.

Agur a tiğerna, do tug yábáilte in go
túr an laeye, dlna ar geoyaint an lé do
mórécumafáib, agur cōntaib gon in do tñtem
a nōinpecaib nó a ceuñtabát ar bit a nuib,
ar go mbeir ar ngnōmarcta rle órdaiğte lé
do ytiuradga, cum go ndéanam do ghnáth a
ní blay eert an do látáye, tré lóga Crióy do ar
ttiğerna.

Go hainibie gñóimib do beñugab ar a ní
tamóid do glacab aláim a noiγ. Réimbíriğh
in, ó a tiğerna, an ar nñle gñōmarctáib nē do
pōgar mógráγamrī, 7 eñr in aīr ar nağáib
nē do gñátcōagnamh, ionay go ndéanam hainm
nóimtará do glóruğab ionta ro, 7 ar nñle
oibrib toyaiğte, buanaigte agur eñlōcnaigte
ionadga, 7 beata yiómñe de pāğáil pā deóigh
nēd thróeáye, tré lóga Crióy do ar ttiğerna.

Gñóimib tú, yollγiğ ar tññye, nērtaiğ
ar meáir, nōmhaid ar geoyōte, agur tñó-
raib in an ar mbeita. Cñdiğ līn na nēite atá
mair ópōglēm 7 do pñeñab, ionay go mbeir-
mīr ar geoyōdaigib pōra 7 tairbeáca γan
tyōğal, cum glōime do mōranmāya, cum yá-
raib na dññge do mñe γalár co eñlta ro
dān nanamañáib 7 dān geoyraib, 7 cum ar
yōnāy fēin a látá, 7 ar tñē.

Tioblaic

Let thy Blessings be abundantly bestow'd upon the Queen, and all the Royal Family, and all those in Authority under Her, in Church and State; as also upon all our Friends and Benefactors, particularly those of this School: Prosper thou the Work of their Hands, O Lord, prosper thou their handy-work.

These Prayers both for them and our selves, we humbly offer up, in the Name of thy Son *Jesus Christ*, our Redeemer, concluding in his most perfect Form of Words.

Our Father, &c.

An Evening Prayer for the Master or Mistress and Scholars.

A CCEPT, we beseech thee, O Lord, our Evening Sacrifice of Praise and Thanksgiving for all thy Goodness and Loving kindness to us, particularly for the Blessings of this Day, for thy gracious Protection and Preservation, for the Opportunities we have enjoy'd for the Instruction and Improvement of our Minds, for all the Comforts of this Life, and the hope of Life everlasting, through *Jesus Christ* our Redeemer.

Forgive, most merciful Father, we humbly pray thee, all the Errors and Transgressions which thou hast beheld in us the Day past, and help us to express our unfeigned Sorrow for what

Ornaigh lé bhagbaidh Ufáide

7

Tiobláir do bheúgadh go liomhan ar an mbainneogain, agus ar an treib Ríoga rle, agus á a méid atá a gceannar fhróte ra Mea-
glair 7 ran tūait; 7 mur an gceadna, á ar gceairde rle, agus ar an dpríng do ní maith órñ, go háiríde dhñe luí na rgoi-
le. Rathair obá a lám, ó a Thigearna, ra-
thairre a lámhoibreacha.

Comhairmís ruar tré umlaí na hurnaidhe ma-
rón ar a yonran, 7 á ar yon fēin, a nainm
do rñheire lóya Críord, ar bfuarglaidhtēoir,
ag epíócnuagó an a bpoim ríogiomlāin a bria-
tharar.

2l. Rathá, 7c.

Ornaidh Noine le bhagbaidh an Mbaighistir ro an Mbaighistreis 7 na sgolairéad.

O a Thigearna, ghríomís tú, gab ar mod-
bát noine molaí 7 bñdeáir ar yon
hrle maith 7 cinéil gnádaig órñe, go háiríde
rá beñarab a lare, ar yon do cūmbaig agus
do cōdaige gnáraml, ar yon an cōmáig atá
agam lé ar nñtíomís tēgaras agus leayug-
ad, ar yon gab rle cōmpurair na beárá,
7 dódaí beáa ríomrde, epí lóya Críord ar
bfuarglaidhtēoir.

2l. Atá ríócnuagó, ghríomís go humhal tú,
maith na hrle earrádeáa cionta do cōndē
tū ionāne ran láya do cuais tōraim,
agus eróig lñ ar bñórbailgēr rá gab

○

¶

what has been amiss, by our Care to amend it.

What we know not, do thou teach us; instruct us in all the Particulars of our Duty, both towards thee and towards Men; and give us Grace always to do those things which are good and well-pleasing in thy Sight, through *Jesus Christ* our Lord.

Whatsoever good Instructions have been here given this Day, grant that they may be carefully remembred, and fully followed: And whatsoever good Desires thou hast put into any of our Hearts, grant that by the assistance of thy Grace they may be brought to good Effect, that thy Name may have the Honour, and we, with those who are assistant to us in this Work of our Instruction, may have Comfort at the Day of Account, through our Lord and Saviour *Jesus Christ*.

Lighten our Darknes, we beseech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night; continue to us the Blessings which we enjoy, and help us to testify our Thankfulness for them, by a due Use and Improvement of them.

Bless, O Lord, we beseech thee, the Queen, and all the Royal Family, and all those in Authority in Church and State; as also all our Friends and Benefactors, particularly those of this *Charity* School, for whom we are bound in especial manner to pray.

Bless

hi mñemari tã a geórais, leri ndũthar
do lerũgã.

[illegible]

Rontais go geoinneodam go hgead, 7 go
 leupam go dipeé gac nle tégayg marc do fua-
 namur an yo a nius: aguy gibé miana maite
 do énn tu a gemonóib céfá agam, rontais go
 mbpé archaoi ias cum epíce maite lé cóngnam
 do gnáya, cum go mbeic a nopolm ag hainmyi,
 7 go mbiaó compurtaf lá an cúnday agamé,
 maille leó yo, a tóí ag cóngnam lín ann ya
 nobáye an tégayg, tpe lóya Cpióyo an
 tóigerna 7 an glánngteom.

O a Thighearna, ghráimís tú, goillyis ar ndorcadair, 7 euidais in mé do mhórtroese ó gac hle gáda agus coitcabáit na hoiscere, buanaib óghn na beannaíy atá agam, agus euidis linn ar mbréadair ar a yon dpoillying-
as, lé in do béanamb úrdaie mar y dual díob, agus lé beir dá gcum ar bheir.

O a Thigearna, ghróid tú, bheáig an bhain-
ríog an Rínda agus an tpeab Ríoga rle, 7
a méid atóir a gceannar Chille 7 tuairce: agus
mur an gceannar an gceannar rle, agus an
mbéngceannar, go háirde an luí bheáig mur
an ríog éiríannar, agus bheáig éiríannar o-
rain ghróid oppa an mhósh ríogailta.

Bless this and all other Schools for Religious and truly Christian Education. And direct and prosper all pious Endeavours for the Propagation of the Gospel in the World.

These Praises and Prayers, we humbly offer up to thy divine Majesty, thro' the Mediation of thy Son *Jesus Christ* our Lord; in whose holy Name and Words, we sum up all our Desires.

Our Father, &c.

A Morning Prayer to be used daily by every Child.

GLORY be to thee, O Lord, who hast preserved me from the Perils of the Night past, who hast refreshed me with Sleep, and raised me up again to Praise thy holy Name.

I humbly worship thee, O God my heavenly Father, through *Jesus Christ* my Redeemer, and I do again devote my self to thee, desiring to serve thee faithfully this, and all the Days of my Life.

Help me to remember thee, my Creator, in the Days of my Youth.

Preserve me from those Errors and Follies, to which the frailty of my Age does most expose me, and keep me Innocent from every great Offence.

Deliver

Ornaigh lé haghaidh Ufáide. II

Beannaidh í ro, agus gac ygoil oile lé haghaidh
foghluma niaáalta agus fíneáloir daíge. dírig
7 naáaig gac nle díteáil eáibéte, lé haghaidh
an tgoirgeál do yioladh ar feadh an domáin.

Toirbimid na molaídh agus na hurnaidheye,
maílle nē ro-umhlaf yuaf dot mórbair dhiaáa-
ra, trē eíoirígeáthe do 2hhe lóya Cnóyó
an tCigeanna, ag an an ainn agus bria-
táib nōmā eárimid an nle miana a geann
a céile.

• 2hhe Matā atá an Meamh 7c.

Ornaidh Mbaidhne re radh da gach leanabh go
laetheamhuil.

Glóir dhē, a Thigheanna, do cumhdaiḡ mē ó
gábaib na hoíde nēir, do aiteáil mē
lé eodlaó, 7 do tóg yuaf a nīr mē cum han-
ma nōmhā fēin do molaó.

O a Dhē matā nēmā, aóram go humh-
al tū, trē lóya Cnóyó mpuarglaídh-
teoir, agus tiomnam mē fēin a nīr dhē-
ye, lé mian beit ag dēnamh fēirbíre go dí-
leir dhē a nuḡ, agus a nle laetib mo bea-
tha.

Cnóig lem thuyā mo Chnuthaídeóia do coim-
neáa a laetib móige.

Cumhdaiḡ mē ó gac nle gáaídh 7 leimhe, cum
a tēáirígeā lōiríme móige mē, 7 congmaídh
nēmheíonāc mē ó gach nle tēomēoirthaib.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline my Heart to all that is good, that I may be Modest and Humble, True and Just, Temperate and Diligent, Respectful and Obedient to my Superiors ; that I may fear and love thee above all ; that I may love my Neighbour as my self, and do to every one as I would they should do unto me.

Let thy good Providence defend me this Day from all Evil ; let the Grace of thy holy Spirit continually prevent and assist me.

Bless me, I pray thee, in my Learning, and help me daily to increase in Knowledge, and Wisdom, and all Virtue.

I humbly beg thy Blessing upon all my Relations and Friends, [particularly * *My Father and Mother, my Brothers and Sisters*] and every one in this House ; Grant to them whatsoever may be good for them in this Life, and guide them to Life everlasting.

I humbly commit my self to thee, O Lord, in the Name of *Jesus Christ* my Saviour, and in the Words which he himself hath taught me.

Our Father, &c.

* Here let every one mention his or her particular Relations.

Síom mé ó gac rle díomhóiney mo éróide
féin, 7 ó éathaidib óroédeyfa.

Clón mo éróide cum gac rle neite maite, cum
go mbéin adnairé 7 umhal, pínné 7 ionnais,
meirída 7 dathnairé, umamác 7 ómóide do
muafanáib; cum eglá beir oram romad féin, 7
gnáib beir agam ort óy eion gac rle neithe;
cum go ngráibócin mo éomharyá mur mé féin, 7
go nólain do gac rle órne, mur bá mán lem
iad da élnamh damh.

Go georaid óforaóde maic mé a nuib ó
gac rle ole; Go nólina gnáya do Spioraid
nóimh mo meimóinuáib aguy conghamh tab-
áit damh do gnát.

Síom tú, bennais mé ann mpoqlaim, aguy
eróig lem fóy a bfiory, aguy a gcrionáir, 7
ann gac rle yúbáileib go laethemhl.

Síom go humhal do bennuáib ar mo gól-
ta aguy ar mo éháinde rle [go háide * ar
2hátá aguy ar mo 2hátá, mo éerbháitnéca
aguy mo éeimbéetnaéa] aguy ar a bfiyl
ya tigre; tabá dáib eibé ní búy maich dáib
yan bechaya, aguy tneoraid iad cum becha
yórrrhe.

Crim mé féin tne umhlair ar do láimh, a
Thigerna, a naimm íora Críóy do éylánrg-
theoir, 7 an yna briátraid do éegairg ré féin
damh.

2h Matá, 7e.

* Ann fa déanadh gach neach cuimhniughadh air a luchd
gaoil speisialta.

*An Evening Prayer to be used daily by every
Child at Home.*

GLory be to thee, O Lord, who hast preserved me the Day past, who hast defended me from all the Evils to which I am constantly expos'd in this uncertain Life, who hast continued my Health, who hast bestowed upon me all Things necessary for Life, and Godliness.

I humbly beseech thee, O heavenly Father, to pardon whatsoever thou hast seen amiss in me this Day, in my Thoughts, Words, or Actions.
[* particularly]

Assist me, I pray thee, in making it my constant Endeavour to resist and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increase in the Knowledge and love of thee my God, and of my Saviour Jesus Christ.

Shew me the Way in which I should walk, whilst I am young, and grant that I may never depart from it.

* Here let the Child be instructed by the Master or Mistress, to confess and bewail in particular, every Sin which may have been committed by him or her in the day past, whether [Lying, taking God's Name in vain, Stealing, Quarreling, Stubborness, or any other.]

Bless

Ornaidh Noine dar coir do gach leanabh usaid
do dheanamh gach la san mbail.

GO naib glóir dhíche, ó a Thighearna,
do cumdaig mé an lára éuaib tho-
máin, do éorain mé ó gac rle oleaib aga bfr-
lim do gnáth na mbógal san mbeatha neimhén-
teye, do buanaibh mo yláinte, do tíoblaic
damh gac rle ní maíanaic do beatha, agus do
diedaí.

Unhalghehim tú, O átha neimha, gac a
braea tú do loíab ionam a nuib a ymuainibh-
thib, a mbriathraib, nó a ngníomhaíraib, do
maithemh. [go háiridhe *]

Erdhim thú, cróig lem mo dícheoll d-
namh do gnáth le beic ag troid a nagaib dhóc-
mhiana ionam tóib a ytig, agus iad do élaí,
agus fóy a nagaib gac rle éathaige ón tóib
a mhc.

Cróig lem fáy go laethemhrl an do fíoy,
7 an do gnáth fein mo dhé, 7 mo yláirgheo-
ra íosa Críóy.

Tairbēan damh an tylige an an cóir dhamh
yubal an fíoh móige. 7 oēonaibh nāc tpeig-
fíod i go bráth.

* An so dheanaidh an maigbistír no an maigbistreas
an leanabh theagasc faoisidín do dheanamh, agus caoidh
fa gach uile pheacaib fa leith do rinne se no i an la
craib do tóir [na breagaid, no ainm De thabhairt go
diombaoineach, goid, bruidhneachas, neamburramaighe
no an pheacaib oile.]

Erdhim

16 *of the Charity Schools.*

Bless to me, I pray, whatsoever good Instructions have been given me this Day, help me carefully to remember them, and duly to improve them, that I may be ever growing in Knowledge, and Wisdom, and Goodness.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Blessing.

And all these Blessings which I ask for my self, I heartily desire for all my Relations and Friends, and all in this House; Let it please thee to guide us all in this Life present, and to conduct us to thy heavenly Kingdom, through *Jesus Christ* our only Lord and Saviour; in whose Words I conclude my Prayers.

Our Father, &c.

A short Prayer for every Child when they first come into their Seats at Church.

LORD, I am now in thy House; assist, I pray thee, and accept of my Services; let thy holy Spirit help my infirmities, disposing my Heart to Seriousness, Attention and Devotion, to the Honour of thy holy Name, and the Benefit of my Soul, through *Jesus Christ* our Saviour. *Amen.*

Before

Gr̃oim tú, beñaidh dhamh na tēgairē mai-
the tugaðh dhamh a niub, cñdig lem a
ngl̃r̃c̃r̃mh̃ñeðad, agus a geur cum biyidh mur
iy dual, cum go mbēñ do gnáth ag páy a
bfioy, agus a gcñioñaf, agus a maicheaf.

Cñrim manam agus mo corp go humhal ar
do lámh a noy, ag gr̃be do com̃ce, agus
do beñaidh gnáramhñl.

Agus na beñaidhfe ñle táim gr̃be dām
pēñ, gr̃oim ó cñobe iáb do mo gr̃ol̃taib 7
do mo cñipib ñle, agus dá beñl añ ra tñ-
re; go mañ toil lē ar tñc̃opad ñle ran
mbetara lātā, agus ar yēolab cum do Rñg-
af nēm̃bā pēñ, tñe lōya Cñioy ar nōm-
tñgerna agus ylāñg̃teoir, agar añ a
bñat̃raib cñoc̃ñgim mōñaid.

Ar Natā, 7c.

Oraid aithgbearr do gach uile leanamb an tan
thig chum a iena d san Teampull.

A Thigerna táim a noy añ do tēc̃ra, cñ-
dig lem gr̃oim tú, agus gab mo feir-
biy; go gr̃c̃digib do Spioñad Nōm lē mo lai-
ge, ag ullmāg̃ad mo cñobe cum yoc̃raibēy,
aingc̃air, agus cñābair, cum onc̃ra hanma
nōm̃tara, agus tñhe manama ya, tñe lō-
ya Cñioy ar tñgerna. Amen.

Before they leave their Seat, thus:

Blessed be thy Name, O Lord, for this Opportunity of attending thee in thy House and Service.

Make me, I pray thee, a Doer of thy Word, not a Hearer only. Accept both us and our Services, through our only Mediator *Jesus Christ. Amen.*

A Morning, or Evening Prayer for a Family.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name.

And

Suil fhuicfaid a nait, mur so.

Go mbénnghéir hainm, ó a Thighearna, fán-
geomhghaíro atá agall ré de do
tabaí d'íre an do tég, agus an do reir-
bír.

Thóim tú, déan díom déantóir éireail, 7
ní eirteoir ainm. Gab lín féin maraon 7
lér reirbír, tús an nór eirteoiréir,
lóra Críóid. Amen.

Oraid re haghaidh ufaide bhunaidh thighe.

A dhé rle cúmaíad, atá an tteigerna
lóra Críóid, a déantóir gab rle reite,
a breicim na ndéiré rle, adiméid 7 éiríe-
nó an nílomad pzeabé 7 míghíomh, do mng-
maí ó an go ham go roépuatmham lé ymuai-
néó, lé breicim, 7 lé gníomh a naíad do
mhórdáí díadara, ag gníomh go ro éiré
éiríge 7 do éiríge an naíad féin. Do
nimid aicéige díeíollac, 7 atá doilgíor ó
éiríe orain umpa go an míghíomáta. Atá
a geomne ag cur dóláir orain: atá a tpeime
dófulaing. Déana tpeige orain, déana
tpeige orain, a atá roéíge; an ron do
2híe an tteigerna lóra Críóid, 2híe d'íre
a ndéiré tpeim, agus tabaí d'íre ó go a-
mac go brát reirbír du déanam d'íre 7 do
maí a nuaidéí beá, cum onóra agus glóire
hainm féin.

And to that End, we beseech thee to enable and assist us by thy holy Spirit, to think, speak, and do always such things as be rightful; and to withstand the Temptations of the World, the Flesh, and the Devil; that at last we may receive that Crown of Life and Glory, which thou hast laid up in Heaven for all those, who serve thee; and keep thy Commandments.

Accept of our sincere and hearty thanks and Praise for all thy Mercies, and Blessings most graciously conferred upon us; particularly for thy gracious Preservation of us and ours the Day [or the Night] past; and above all, for the Redemption of the World by our Lord Jesus Christ, for the Means of Grace, and for the Hope of Glory: Continue thy Goodness to us, O Lord, and grant us Grace to be truly thankful for It.

And, blessed Lord, whose tender Mercies are over all thy Works, we beseech thee to have Mercy upon all Men; enlighten all that sit in Darknels, and convert all that are enslaved to Sin. Grant that all who have taken the Name of Christ upon them, may live as becometh the Gospel of Christ. Bless our Gracious Sovereign Lady Queen *ANNE*, the Princess *Sophia* and all the Royal Family, the Clergy, the Nobility, Magistracy, Gentry, and Commonalty, and grant that every one in their several Stations, may be useful in promoting the Glory of God, and the Welfare of these Kingdoms.

Keep

Águs éum na críche rin, grúmís tū ar
neicuga 7 congham. tabáit dhá nē do rpio-
nad nōmta, neite bur ceit do ymuainē, la-
báit, 7 deanam do grát; 7 troid a naḡaio
caitḡe an tḡōgail, na colna, 7 a diabhl:
loḡar fá deoiḡ go nglacam an domhain úd be-
ta 7 glóire, do ullmaio tū ar nēim nē haḡaio
ḡac nle dhḡne, nī seipbīy dhḡt, 7 cúmdaigior
haiteḡta.

ḡab ar mbr̄dhēcāy 7 an molaio ḡan ceilḡ
7 o cnoide ar ron do tḡócḡedha 7 do be-
aigḡedh nle do tiodhlait tū go noḡrá-
mīl dhḡn; ḡo háimio fá do cumhdac grá-
ramhail opaimre 7 á ar ḡeáimre an láro [no
a noide] éuaioḡ tḡomān; águs óy eioḡ a
momlāin fá fuarḡladh an domhain nē ar
ylánḡḡeoiri lóra Crioḡd, fá tḡlḡe na
nḡráy, 7 fá dhēcāy glóire: Cuanaioḡ do
maitey dhḡn a tḡiḡeān, 7 tabá ḡára
dhḡn beit pḡoḡḡohē á a ron

Águs, a tḡeān a bḡaigḡe, oḡá bḡl do
inacḡóḡe óy eioḡ hoibḡe nle, grúmís tū,
tḡóḡe dhḡn ar ḡac nle dhḡne: Cuilḡio a
bḡl a ndorḡáy, 7 ionpóig an mēid atá na
yclabāigḡe do pḡeas: deónaio ḡo ḡeacḡe an
mēid do ḡab eum Chrioḡd opna, a mḡeā do
nēim tḡoigḡeíl Chrioḡd. Dhḡnaio ar Náḡobān-
plait an dhampnoḡan Olḡnā, an dhampnoḡa
Sophia, 7 a tḡeā Rioḡa go hiomlān, an éliar,
na hanḡoigḡeāio, na huafarān, na huayle, 7
a pobal coitḡeōn, 7 deónaio ḡac nle aca an a
ḡtaio fēim fō leit beit tḡḡeā cum glóire Dhē
7 maitey na Rioḡafarāyá eum ar a haḡar.

Keep us and ours this Day [or Night] both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all Evil thoughts which may assault and hurt the Soul: continue us in our respective Duties with diligence and sobriety, and give such success to our honest Labours and Endeavours as thou seest most expedient for us; and, Lord, make us always mindful of our latter End, that so it may not surprize us unawares, but having led holy lives, we may be happy in our deaths, and may then have comfort and well-grounded hope in thee: Finally, O Lord, we beseech thee to Sanctify us throughout in our Soul, Spirit and Body, that we may be preserved blameless, unto the coming of our Lord Jesus Christ, in whose Blessed Name and Words, we conclude these our Prayers, saying,

Our Father, &c.

A Grace before Meat.

Sanctify, O Lord, we beseech thee, these thy good Creatures for our Use, and us to thy Service, through Jesus Christ our Lord. Amen.

A Grace after Meat.

Blessed and Praised be thy Name, O Lord for these and all thy other Blessings bestowed upon us, through Jesus Christ our Lord, Amen.

THE

Ornaigh le haghaidh Ufaide, &c. 23

Cainéalí m̃e 7 ar gcáirde a nuib [nó a noí] maráon go foirimeallac an ar georpr̃e, 7 go inmeodonaic ann ar nanmaib; ionnar go mbeidm eoranta ó gac nle toirneir̃e beirad don corp, agus ó gac nle d̃roic ymuaintib bírad ionnraige ar a nanam nó goirteodac ē: Quanaid inn ann ar ndualgayaibh fó leith mē dūirtar agus rocruid̃e, agus tab̃a an bi-
 r̃eic dām yōtr̃aib agus d̃ic̃iollais eneyta m̃eyfur tū ar mó ir oir̃einnais d̃r̃n. Agus a Thig̃erna, dēan in do gñat coim̃eic ā ar ger̃ic d̃eig̃ionais, ionnar nac d̃tioefad̃ yī or̃aīn go ñeig̃eic, ar̃ iar̃ g̃eait̃em bẽta ñoim̃ta, go mbeidm yona an ar mb̃ayais; 7 ann ym go mbeic̃ ag̃aīn eom̃fortar, 7 d̃oēar̃ buñg̃ar̃ac̃ ioñad̃ya. Fā d̃eoir̃, a Thig̃erna g̃r̃om̃ic̃ tū, f̃iōr̃ñoim̃ais in a nanmaib 7 a georpr̃e, ionnar go mbeidm eum̃hdaig̃te gon c̃ionta, go t̃er̃ ar̃ d̃Tig̃erna l̃ōya C̃riōỹd, agus an ann bẽñaig̃te 7 b̃ia-
 tr̃aib c̃riōēñaib̃m̃ic̃ ar̃ ñor̃ñaib̃ye, ag̃ ñad̃,
 Ar̃ Nat̃ā, 7c.

Altugbadh roimhe bbiadh.

Nómbais a Thig̃erna, g̃r̃om̃ic̃ tū, iād̃
 go do c̃r̃l̃t̃r̃ic̃ic̃ eum ar ñỹáidene, 7
 ym̃ f̃eīn eum do ỹeip̃ōiỹe, t̃r̃e l̃ōya C̃riōỹd
 ar̃ d̃Tig̃erna. Amen.

Altugbadh a ndiaidh bidd.

Go mbẽñaig̃ter̃, 7 go ñoim̃holtar̃ h̃ainm
 ñoim̃h̃ta ó a Thig̃erna, ar̃ a yon go,
 agus gac nle bẽñr̃ige oile do t̃iõd̃laig̃ tū
 or̃aīn, t̃r̃e l̃ōya C̃riōỹd ar̃ d̃Tig̃erna. Amen.

THE ELEMENTS OF THE Irish Language.

§ 1. Of the LETTERS.

THE

Letters are only these 18 following.

Name	Fi- gure	Pronun- ciation.	Name.	Fi- gure.	Pronun- ciation.
Ailim	2l	a Lat.or	Luis	l	l
Beith	b	b (Fr.	Main	2n	m n
Coll	c	c k	Nuin	n	n
Duir	d	d d	Oon	o	oo
Eadha	e	e Lat.or	Peithboc	p	pp
Fearn	f	f (Fr.	Ruis	r	rr
Gort	g	g Gr.	Suil	s	rs
Uath	h	h h	Tinne	t	t
Iogha	i	i i * Fr.or ce Eng.	Uir	u	u u oo En

§. 2. Of Vowels, Diphthongs and Triphthongs.

THe Vowels are a, e, i, o, u. a, O, u
broad: e, i, small. Of the various
compositions of the Vowels, arise 1
Diphthong

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Diphthongs, and 5 Triphthongs, according to this old Rule, in which their several Classes are distinguished by Terms of Art, beginning with the leading Vowel of each Class, *Viz.*

Ceit̃re hamaic̃r̃ll ñiom̃tãñ ánn,
 C̃h̃ h̃c̃abãa f̃õr̃ gõ coit̃c̃enñ,
 C̃h̃ ĩf̃inẽ muiñ ãñ m̃r̃ñ.
 T̃ñ h̃uilleannã; õĩñ nã haoñã.

Of the first sort called *amaic̃r̃ll*, or Aphthongs, i. e. Diphthongs or Triphthongs beginning with the Vowel *a*, there are four, of which three are Diphthongs, and one a Triphthong, as followeth,

ae } *le* *pe* *laeteamul*.

ai } *fáil̃*, *maic̃*, *raic̃*, long or short.

}	<i>eo</i>	}	This Diphthong is always long, and hath a peculiar sound not used in any other Language that I know; which may be learned by the Ear.
	<i>mo</i>		
	<i>ro</i>		

aoi } *Caoi*, *maoin*, *raoin*, long.

Of the second sort called *Gaba*, or Ephthongs, there are four Diphthongs, and one Triphthong.

ea | *Seal*, *rel*, *reab*, long, or short.

ei | *Ceil*, *pail*, *meil*, long or short.

eo | *Céol*, *ceo*, *ceolan*, long.

eu | *Céud*, *reud*, *meud*, *meux*, long.

eo | *Feoil*, *creoil*, *beoil*, long.

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Of the third sort called *fine*, or *Iphthongs*, there are three *Dipthongs*, and two *Triphthongs*.

- | | |
|-----|--------------------------------------|
| 1a | Spian, grian, mian, long. |
| 1o | Fion, iolan, iolanua, long or short. |
| 1u | Fluac, tiug, dial, long or short. |
| 1ai | Diaig, a noiaig a grianu, long. |
| 1ui | Sciup, an eirl, eirn, long. |

There is but one *Ophthong* called *ou*, *o* being prefixed to no *Vowel* but *i*. as *coiu*, *coiu*, long or short.

There are three *Ullennay*, or *Upthongs*, whereof two are *Dipthongs*, and one a *Triphthong*. viz.

- | | |
|-----|-------------------------------|
| ua | Fuac, yluag, tuao, long. |
| ui | Fuil, yrl, rn, long or short. |
| uai | Buail, fuain, uain, long. |

1. Note, That these *Dipthongs* *ae*, *ao*, *eo*, *eu*, *ia*, and all *Triphthongs* are long, and therefore need not be marked with an *Accent*.

2. That all *Vowels*, coming together without a *consonant* interposing, make but one *Syllable*.

3. That the *Irish* always put an *accent* over the *Vowel*, that is to be pronounced long, thus (').

§. 3 Of the Consonants.

The *Consonants* when they are single, have the same force in *Irish*, as in *English*:
only

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only **c** is always pronounced as **k**; and **r** before **e** or **i** is pronounced as **sh**; but before **a**, **o**, **u**, it hath the same power with an English **s**.

When two **c**'s are joined together, they are pronounced as **g**; thus, **ceuib**, is read **guib**. And two **t**'s have the force of **d**; as **tteac** is read **deg**. when **d** goes before **n**, it is pronounced as **n**; thus **edna** is **ceanna**. Likewise, when **d** is placed before **l**, it hath the force of another **l**; and **ld** are read as two **ll**, e. g. **codladh**, to Sleep, is read as **collah**; and **colna**, of the Body, as **colla**.

ng, called *Niatul* in *Irish*, is for the most part pronounced as **γγ** in the *Greek*; so *Angel*, is pronounced as **ayyel**.

The *Irish* do not delight much in Consonants, and therefore **h** is frequently added to **b**, **c**, **d**, **f**, **g**, **m**, **p**, **r**, **s**, to soften the Language.

bh, and **mh** in the beginning and middle of words have the force of **v** Consonant; but in the latter end they, (and especially **mh**) are pronounced a little flatter, when they come after **a** or **e**.

ch is read as the *Greek* **χ**.

dh and **gh**, (which are often used indifferently for one another,) have sometimes in the beginning, and middle of a word, the force of **y**. and sometimes they have a pronunciation, which is better learned by the Ear, than any description
that

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that can be given of it. But always in the End, and commonly in the middle of a word, they are pronounced only as h.

When h is added to p they both lose their sound, as phul, is pronounced ul, ph is pronounced as in English.

rh and th are pronounced as h alone, thus rhul, is hul; and thomas is homas.

The variation of a word in Number, Case, or Tense, is very often made by adding a different Consonant to the Initial one; and then the Initial Consonant (called *litir yglunige*, i. e. the possessive Letter, because it possesseth the first place in the Nominative Case, or present Tense indicative) is quiescent, and the additional only pronounced; thus pobul in the Nominative, is altered into bpobul in the Ablative, the p not being pronounced: but the Initial or Possessive Letter is always written, to shew the Primitive, or Radix of the word.

The greatest difficulty of Reading or speaking *Irish* consists in pronouncing oh, gh, and the Dipthongs and Triphthongs aright; but this is readily attained by a little instruction by the Ear, and Practice; whereby the Pronunciation of the Language is rendered easy and agreeable, there being much use made of Vowels, and little of Consonants in it.

F I N I S.

MUSEVM
BRITAN
NICVM



Irish Abbreviations used in this
B O O K.

7, 3, 10, 7, 2, 1, 11, 12,
agur, aip, ao, chò, ea, éa, na, u, ū,
b, c, d, f, g, m, p, r, t.
bh, ch, dh, fh, gh, mh, ph, rh, th.

